# THEOLOGICAL MONTHLY.

VOL. II. AUGUST—SEPTEMBER, 1922. NOS. 8 & 9.

## Luther's Return to Wittenberg in 1522.

PROF. W. H. T. DAU, St. Louis, Mo.

The cause of the Reformation entered a most critical stage when Luther was temporarily removed from public activity. The new movement had not been subdued at Worms, as the party of the Romanists at the Diet had passionately hoped. Luther's unyielding attitude towards the one claim that was, and ever will be, essential to the Roman position — the claim of papal absolutism — had for months before April 18, 1521, baffled his cunning and powerful adversaries, and his heroic address on that day in the Diet had blasted the last hope of optimists that an amicable understanding between Luther and the papists could be reached. Then Luther, after ten days of fruitless deliberation and palavering at Worms, went into voluntary exile, deferring to the counsel of his friends. Wittenberg was momentarily without its great teacher and the reformatory movement without its guiding spirit.

Soon a state of affairs developed at the metropolis of the new faith that boded the ruin of Luther's cause. The wise and affectionate friends at Worms had succeeded in saving the Reformer's person, but they seemed unable to save the Reformer's principles, from destruction. During Luther's absence at the Wartburg, Wittenberg and the surrounding country became a seething caldron of religious fanaticism. Radicalism was being substituted for an orderly reform of the Church. To remove from simple laymen the snare of idolatry, it was thought proper to remove and smash the images of saints. To abolish the blasphemy of the Roman Mass, the Sacrament was being desecrated. Monastic vows, chiefly the vow of celibacy, were thrown to the rubbish, and men and women left the cloisters to marry. The minds of men were becoming unsettled on fundamental religious matters; unrest pervaded the civic

communities; confusion invaded the councils of the magistrates. At the university that indispensable requisite for the pursuit of profound studies, external quiet and inward composure, were vanishing under the fervid oratory of the influential archdeacon, Dr. Carlstadt, and his followers. This restless Franconian, who habitually allowed his passion to master his judgment, was greatly aided by the new prophets of anabaptism, Storch, Stuebner, and Muenzer, who came up from Zwickau to argue the details of the new "evangelical liberty" to Melanchthon, and so impressed this mild scholar that he became quite perplexed. Gabriel Zwilling (Didymus) was starting a campaign for the abrogation of celibacy. There was no one found capable of controlling all these turbulent elements and to pronounce the binding spell on their vagaries. Even the aged Elector and his trusted counselors could only view this outbreak of radicalism, in which not a little carnal license passed for holy fervor, with impotent dismay. Wittenberg was slowly, but surely being drawn into a fatal maelstrom, and the beacon light of the new evangelical teaching which had been set up at that place was about to be extinguished.

The lonely exile in the Thuringian Forest was watching these strange evolutions that were reported to him in letters of his friends and by the rumors that were passed from mouth to mouth along the countryside. He became increasingly restive under their influence, and began to chafe under the restraint which he had permitted to be put on him. In the solitude of his "Patmos," with nothing to distract his attention or deflect his meditation, his keen eye penetrated the gathering clouds, and he discerned in these unusual happenings storm-signals presaging a more fearful tempest than his friends imagined. The strong ferment that was setting the minds of the people agog, and the ugly spirit that was beginning to be manifested here and there against the authorities in the Church and in the State, were to him the forerunners of that terrible catastrophe which burst upon Germany with elemental force a few years later during the cruel and reckless Peasants' War. He saw clearly the wily deception that was being wrought on the injudicious mind of the common people: the new movement had borrowed the livery of heaven to serve the devil in; Satan was again garbling and wresting Scripture to palm off his awful designs as legitimate effects of the evangelical teaching, sanctioned by the Lord Jesus Christ Himself. The infernal hordes were preparing to ride ruthlessly over the young crop of faith that

had sprung up from his patient sowing, and the wells of salvation that had been opened up in the ecclesiastical deserts were to be poisoned.

Under these circumstances the thought of his personal safety in snug concealment became detestable to Luther, and prudent silence seemed to him downright cowardice and a plain denial of his Lord. He must quit his quiet haven, and launch out upon the storm-tossed sea to wrestle with lying spirits of malice and deep guile, even though he must perish in the undertaking. His secret visit at Wittenberg in December, 1521, having produced no effectual check on the forces of evil, and the Elector's trusted advisers having proved themselves unable to suggest anything better than procrastination and dilatoriness, Luther decided that he must act for himself if he wished to save his cause. Undaunted by any prospect of danger to himself, with that typical courage of his which was ever ready to risk everything in obedience to God's Word and the sacred voice of duty in his Scripturally oriented conscience, he voiced his dissent from the timid counsels of his beloved Elector Frederick and his worldly-wise statesmen. While struggling to preserve the proper respect of a subject to his liege and in no wise suppressing in his heart the sentiments of gratitude to his powerful friend for his protection, Luther pointed out with remarkable clearness that indecision, vacillation, and endless chewing of the cud of deliberation is nothing else than playing the devil's game in the devil's interest. Already in January, 1522, he was firmly resolved to disregard the fearful warnings that were issued to him from the Elector's court, and calmly informed Spalatin that his return to Wittenberg was imminent.

Through no fault of Luther the execution of this purpose was delayed several weeks. When he finally left the Wartburg, there was surging in him tender regard for the Elector, whom he knew to be deeply concerned about him, profound sorrow over the waywardness of his beloved Wittenberg, and indomitable will, with the gracious help of the Lord, to become master of the disturbed situation in the town. We gather this from the letter to the Elector which he wrote from Borna: —

"Favor and peace from God, our Father, and from the Lord Jesus Christ, and my most humble service.

"Most serene, high-born Elector, most gracious Lord. Your Electoral Grace's letter and kind opinion reached me Friday evening [February 28] as I was about to depart on horseback the next

day [Saturday]. I require, indeed, neither avowal nor testimony that Your Electoral Grace means the very best for me; for I believe that I am certain of that, as far as a man can be certain of anything. On the other hand, since I, too, mean everything for the best, methinks that I have my knowledge from a higher source than human information. However, this brings us nowhere.

"I have taken the liberty of supposing from Your Electoral Grace's letter that my letter [at the end of February] hurt Your Electoral Grace a little, because I wrote Your Electoral Grace to be wise. But over and against this surmise I have been put at ease by my great confidence that Your Electoral Grace knows my heart better than to imagine that with such words I meant to insult Your Electoral Grace's far-famed wisdom. For I trust that my heart has ever been so disposed that I have at all times had a profound and unfeigned pleasure and delight in Your Electoral Grace above all other princes and magistrates.

"What I wrote was from anxiety, to comfort Your Electoral Grace; not for the sake of my affairs (for I had no thought of that at the time), but for the sake of the untoward movement at Wittenberg, which was started there by our people to the great shame of the Gospel. I feared that Your Electoral Grace would suffer great inconvenience from it. For the calamity bore so hard even on me that, had I not been certain that we have the pure Gospel, I should have despaired of our cause. To my grief all that has so far been done in our cause has been turned into ridicule and rendered of none effect. If I could have done so, I would gladly have redeemed the cause with my life. Things have been done for which we can answer neither to God nor to man. And yet, all is charged against me, and before that, against the holy Gospel. That saddens my heart.

"Accordingly, most gracious lord, my letter was aimed no further than against those men [at Wittenberg], and did not relate to my affairs. I was afraid Your Electoral Grace might not see the present image of the devil in this game. And although Your Electoral Grace may not have been in need of such an admonition, still I felt the need of issuing it.

"However, as regards my affairs, most gracious lord, I have this to say: Your Electoral Grace knows (or if you do not, let me now inform you of the fact) that I have received the Gospel, not from men, but from Heaven only, by our dear Lord Jesus Christ, so that I could well have boasted and called myself a minister and

an evangelist, as I shall do in future. As to my offering myself to be tried and judged, that was done, not because I had any doubts [about my cause], but from sheer humility, and in order that I might excite the interest of others. But now that I see that my too great humility will tend to the abasement of the Gospel, and that the devil wants to occupy the entire space if I yield a span to him, I am, under stress of my conscience, forced to do otherwise. I have sufficiently deferred to Your Electoral Grace by stepping aside this year to serve Your Electoral Grace's interest. For the devil knows full well that I did not do it from craven fear. He saw my heart when I entered Worms, *viz.*, that, if I had known that there were as many devils lying in wait for me as there are tiles on the roofs, I would still have leaped into their midst with joy.

"Now, Duke George is still far from being the equal of a single devil; and since the Father of infinite mercy has by the Gospel made us happy lords over all devils and death, and has given us an abundance of confidence to address Him as our dearest Father, Your Electoral Grace can see for yourself that it would be the grossest insult to such a Father if we were not to trust Him to the extent of believing that we shall be masters even over Duke George's wrath.

"I am fully persuaded in my own mind that if the state of affairs were the same at Leipzig as it is at Wittenberg, I would nevertheless ride into it even if (Your Electoral Grace will excuse my foolish talk!) for nine days it were to rain nothing but Duke Georges, and each one of them were to be nine times as furious as this one. He regards my Lord Christ as a man braided out of straw. My Lord and I can suffer that a while. I shall not conceal from Your Electoral Grace that I have more than once prayed with tears for Duke George that God might enlighten him. I shall once more pray for him with tears, and after that no more. I request that Your Electoral Grace will help me pray, and urge others to pray, if perchance we might turn from him the judgment (O Lord, have mercy!) which is advancing without halt to overtake him. I could throttle Duke George in a jiffy with one word if anything were gained by that.

"These matters I wished to write to Your Electoral Grace, in order that Your Electoral Grace might know that I am returning to Wittenberg under a far higher protection than that of the Elector. Nor do I intend to invoke Your Electoral Grace's protection. Yea, I hold that I shall protect Your Electoral Grace more

than you could protect me. Moreover, if I knew that Your Electoral Grace were able and intended to protect me, I would not come. This affair must not and cannot be adjusted or helped by the sword; God alone must work in this matter, without any person's worrying and cooperation. Hence, in this case he that believes most will afford the greatest protection. Now, inasmuch as I perceive that Your Electoral Grace is yet very weak in faith, I can in no way regard Your Electoral Grace as the man who is able to protect or save me.

"Since Your Electoral Grace desires to know what you are to do in this matter (for you think that you have done far too little), I humbly answer that Your Electoral Grace has already done too much, and should not do anything. For God will not and cannot tolerate Your Electoral Grace's or my worrying and urging in this matter. He wants this matter to be left to Him; that is the long and the short of it. Let Your Electoral Grace be governed accordingly. If Your Electoral Grace believes this, you will be secure and have peace; if you do not believe, I, for my part, shall believe, and Your Electoral Grace's unbelief will have to undergo its torturing anxiety such as all unbelievers deserve to suffer.[1])

"Now, then, since I do not purpose to follow Your Electoral Grace, Your Electoral Grace is without blame before God in case I should be captured or slain. Before men Your Electoral Grace should act as becomes an Elector, *viz.*, obey the government, let His Imperial Majesty, as is proper and in accordance with the statutes of the empire, rule in Your Electoral Grace's cities and estates in matters concerning the physical life and possessions of the citizens, and by no means oppose or resist him, nor desire others to resist or place obstacles in the way of the powers that be, in case they should wish to capture or slay me. For no one should thwart the powers that be or resist them, except He who has ordained them; otherwise there will be rebellion and opposition to God. But I hope they will have the good sense to recognize that Your Electoral Grace's cradle stood in too lofty a birthplace for you to become my executioner. If Your Electoral Grace leaves the gates open and

1) There is a marginal gloss at this place in the Wittenberg edition to this effect: "Doctor Martin says, and persons worthy of credence assert, that they have heard him say more than once that he had never in his entire life written to a great lord in as stern language as to Duke Frederick, the Elector, who, nevertheless, took all in good part," etc.

keeps the free Electoral safe-conduct for them, in case they should come themselves or send their deputies to fetch me, Your Electoral Grace will have done enough for obedience. They can demand nothing more of Your Electoral Grace than to know whether Luther is with Your Electoral Grace. And this will have to be done without putting Your Electoral Grace to any trouble, work, or into danger. For Christ has not taught me to be a Christian at some one else's expense. But if they should be so unreasonable as to demand that Your Electoral Grace lay hands on me yourself, I will tell Your Electoral Grace what is to be done: Whether Your Electoral Grace believes it or not, I shall keep Your Electoral Grace safe in body, estate, and soul from injury or peril arising from this affair of mine.

"And now I commend Your Electoral Grace to the mercy of God. We shall talk further of this matter, if it is necessary. For I dispatched this letter hurriedly, lest Your Electoral Grace should have been saddened by the report of my return; for if I mean to be a true Christian, I must be a comforter to everybody and an injury to no one. He with whom I have to do is a different man from Duke George; He knows me quite well, and I know Him fairly well. If Your Electoral Grace would believe, you would see the glory of God; but since you do not believe, you have so far failed to see anything. God be loved and praised forever. Amen.

"Given at Borna, by the hand of my companion [Michael von der Strassen], on Ash Wednesday, 1522.

"Your Electoral Grace's obedient servant

"MARTIN LUTHER." [2]

This plain-spoken letter, with its tone of rugged cordiality, mirrors to us the genuine Luther, who has become endeared to the common people — the Luther from whose vision every earthly aspect vanishes the moment he fixes his eye upon the cross of Christ and the Gospel; the Luther who forms transcendent views of the value of men and affairs, who is inaccessible to human influences and cannot be swayed by human regards; the Luther who is unconquerable in the strength of his unsophisticated faith — our Martin *Coeur de Lion*.

But Luther's great spiritual strength was used in an altogether unexpected manner when he began to address the Wittenbergers.

---

2) XV, 1989–93. Comp. Smith, *Luther's Corresp.* II, 93 ff.

Deferring to the Elector's wish, he delivered the famous series of eight sermons during the first week in Lent, not at the *Schlosskirche,* but at the *Stadtkirche.* There was no sign of nervousness, no bluster, no violence in him, as he appeared for the first time after nearly a year's absence before his well-known audience. One of the Swiss students who had met Luther traveling incognito at the Inn of the Black Bear in Jena, Kessler, was in the church and took notes. He relates that Luther began by expounding briefly the ordinary Gospel-lesson for Invocavit Sunday. "Then he dropped his text and took up the present trouble."

This absence of any inclination to rush the enemy's position by a dashing immediate attack, and of anything sensational in the exordium of his first address, exhibits to us not only the self-control which Luther knew how to exercise in critical moments, but also the calm courage of his well-grounded conviction. The Wittenbergers were deeply gratified to see their beloved Doctor Martin in his pulpit again; they were glad to have him back alive after months of agitated suspense. That Sunday morning Luther could have had the joyous assent of the majority of his audience to any position he might ask them to take on the mooted questions. He disdained to ride into his goal on the crest of his popularity; he made no strategical use of the admiration of his friends and the general good will of the people. His opponents must not have a chance to say afterwards that he had taken an unfair advantage over them. He had come to make his audience think the thoughts of God, and to frame their resolutions upon quiet reflection, with minds freed from bias and all outward constraint.

They did think. One by one the subjects that had deeply stirred them during the past months passed in review before them as they listened to the preacher who stood before them, perfectly self-possessed and composed, talking to them with that quiet deliberation and mild earnestness with which an older brother talks to his hot-headed younger brothers. The marriage of monks and nuns, the removal of images from the sanctuaries, the proper way to treat the Sacrament, the Mass, confession — all these issues were taken up and measured by Holy Writ. "Such and such are the facts in the case — thus it is written — so far we may go in this matter": in this objective manner Luther sought to lay in the hearts of his hearers, first, a solid foundation of knowledge. He made them see the exact truth in each issue. Next, he surprised them by his way of treating error. He revealed no anger at the strange views which

had been propagated, but took them up for criticism with a sympathetic concern. Nor did he indulge in any wholesale condemnation of errorists, but plainly distinguished between leaders in erroneous views and their simple-minded victims. His hearers received the impression from Luther's addresses that the mere fact of a Christian brother deviating from the divine norm of doctrine does not yet deprive him of all fraternal consideration on the part of his fellow-believers. On the contrary, the common faith that has existed between the erring brother and those who are still free from error must prompt the latter to extend all possible aid to the former, in order that the bond of fellowship may not be utterly disrupted. With great emphasis Luther dwelt on this thought, that faith is void if it is without love. In a loveless faith there is nothing but a semblance of faith, the external form of godliness, without its internal vitality and power. With very great force he applied this truth to the Sacrament, which he depicted as the seal of faith. Accordingly, in his view the divinely intended fruit of the use of the Sacrament must be love, more intense and more persistent love. Thus, while combating their plain errors with the weapons of the Spirit, Luther lovingly wooed the souls of his erring friends. In the very first sermon he gave them a full view of his tender concern for them, when he described his present task as that of a mother who nurses her puny and feeble children with sweet milk. The love of God is his great model in this task. In the sermon on Saturday, March 15, he compares God to "a roaring furnace of love, which reaches from earth to heaven." This drastic effort of Luther to make his hearers realize God's love powerfully gripped their hearts. Moreover, Luther deprecated the use of any other weapon in fighting error than the Word of God, and declared that such had always been his policy. "If I had proceeded with violence," he said, "I would have caused great bloodshed in Germany; yea, I might have arranged a drama at Worms that would have put the emperor in jeopardy. But what would that have been? It would have been a fool's play." Above all, Luther despised playing to the gallery, appealing to the decision of the uninformed populace, and relying on human authority. "It will not do," he says, "for you to say: Such and such a one has said so, as Provost Doctor Carlstadt, Gabriel [Zwilling], and Michael [Storch] have preached to us. No; every one must take his own stand and be armed for conflict with the devil." There was in all the addresses of Luther during that critical week after his return from the Wart-

burg a wonderful equipoise between bold, aggressive courage and considerate condescension, ministering love, and meekness. After the turbulent debates of the past months, the impetuous harangues of demagogs, and the untimely wobbling of magistrates, the people now saw and heard a man of order, who was trained to self-discipline and respect for every divinely ordained authority, and fearlessly insisted on a like discipline among the high and the low. In Luther's estimation peace and good public order are at all times something holy, something that God demands. The anarchist Luther whom Pope Leo XIII and the Jesuits have tried to palm off on decadent Protestantism, the Luther who was the original advocate of revolution, and whose teachings were represented to Americans recently as the indirect cause of the late World War — this Luther is a fiction. What Luther has said about a critical episode at Worms has since been abundantly verified by historical research. It has been established beyond question that the nobility of the German Nation, and even some of the princes were determined to retaliate upon the person of the emperor any violence perpetrated against Luther. There was a rumor that Luther would get out of Worms alive as little as Huss got out of Constance; but when men repeated this rumor, they would mutter: "If he burns, he will not burn alone." The man who kept their fierce spirits in leash was Luther himself.

In 1909 there was published in the *Archiv fuer Reformationsgeschichte* (VI, 467 ff.) the following letter written on March 27, 1522, by Albert Burer, a Wittenberg student, to his patron, Beatus Rhenanus: —

"On March 6 Martin Luther returned to Wittenberg in equestrian habit, accompanied by several horsemen. He came to settle the trouble stirred up by the extremely violent sermons of Carlstadt and Zwilling. For they had no regard for weak consciences, whom Luther, no less than Paul, would feed on milk until they grew strong. [1 Cor. 3, 2.] He preaches daily on the Ten Commandments. As far as one can tell from his face, the man is kind, gentle, and cheerful. His voice is sweet and sonorous, so that I wonder at the sweet speaking of the man. Whatever he does, teaches, and says is most pious, even though his impious enemies say the opposite. Every one, even though not Saxon, who hears him once desires to hear him again and again, such tenacious hooks does he fix in the minds of his auditors. In short, there is nothing lacking in that man which makes for the most perfect Christian

piety, even though all mortals and the gates of hell may say the contrary." [3])

Under these calming discourses of Luther Wittenberg became quiet. The disturbing elements quit the town and chose other fields for their operation. The citadel of the evangelical faith was restored to its former distinction and became the exponent of the conservative Reformation.

---

## Apostolic Comfort for the Despised Preacher.

Rev. O. C. Kreinheder, Detroit, Mich.

By way of encouraging him in his holy office, Paul wrote Timothy, his son in the faith and fellow-servant as a minister of Jesus Christ: "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1, 12. In the city of Ephesus, one of the strongholds of ancient heathenism, the great Apostle to the Gentiles had established a Christian congregation, in charge of which he left Timothy when he himself was obliged to leave the city. Young as he was in years, and lacking as he was in experience, Timothy's position as pastor of that infant congregation in that heathen metropolis was by no means an easy one, beset as it was with trials and dangers, with all manner of problems and difficulties. Realizing this, the great apostle, shortly after his departure, wrote his son in the faith two letters, in which he gave him some necessary instruction regarding his work as pastor of that congregation and the problems with which he had to grapple, and in this connection wrote the words which have been quoted. The evident purpose of these words was to cheer and comfort Timothy in his arduous duties. This statement of the apostle regarding the manner in which he himself viewed the holy office, with its reference to the source of the ability and fidelity required for its discharge, was designed to dispel from the mind of Timothy any thought of regret for having assumed so difficult and responsible a position, and to encourage him to labor on, notwithstanding the opposition which he must meet and the difficulties he must overcome. "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." These words contain

---

3) Transl. by Preserved Smith, Ph. D., in *Luther's Correspondence*, etc., II, 115.

a word of comfort and cheer for every son in the faith of the great apostle, for every minister of Jesus Christ.

This statement, for one thing, records Paul's conception of the office of the Christian ministry. He conceived it as a high honor which Christ had bestowed upon him in that He had called him to preach "the glorious Gospel of the blessed God, which had been committed to his trust," an honor so great that he wrote with a feeling of the most profound gratitude: "I thank Christ Jesus for putting me into the ministry." The full force of this statement becomes evident as we bear in mind, on the one hand, what Paul's station in life was prior to his conversion and his call to the apostleship, and as we reflect, on the other, upon the indescribable sufferings and hardships which he was called upon to endure as a minister of Jesus Christ.

Prior to his conversion, Paul was a Pharisee, a member of that strict religious sect among the Jews to which no man could belong unless he was learned and in fairly well-to-do circumstances. He was at that time a young man of more than ordinary ability and education, having received his training at the feet of the great Gamaliel, one of the renowned teachers of that day; and on account of his ability and education and his connection with that sect, which was known for its learning, culture, and piety, his future was bright with promise. The highest positions in the Jewish synagog and Jewish nation were open to him. By following the call into the ministry, he forfeited every hope of attaining greatness among his people. Rather, he incurred their displeasure and ill will, and exposed himself to a life of toil and shame, of persecution and martyrdom. He was now reaching the close of his career. Had he made a mistake in renouncing Pharisaism and embracing the despised religion of the despised Nazarene? Had he made a mistake in exchanging the high hopes of promotion once before him, and the high honors that once awaited him for the shame and suffering and persecution which had been his lot as a minister of Jesus Christ? Was his heart filled with vain regrets because of the choice he had made? Here is his answer: "I thank Christ Jesus, our Lord, for putting me into the ministry." So far was he from complaining because he had entered the ministry that he fervently thanked Christ for putting him into the ministry. Honor? Why, the highest honor that can come to a man had come to him. Any honors that he might have gained as a Pharisee he was more than ready to forego for the high honor which Christ

Jesus had conferred upon him in putting him into the ministry; nor did all that he was made to suffer in the ministry change his sentiment in the slightest. And whenever, moreover, he reflected upon the matchless mercy which had been shown him, just him, in that he, who was before a blasphemer and a persecutor, had been called to preach the glorious Gospel of the blessed God, the high honor which Christ Jesus had bestowed upon him loomed larger and larger before him.

There is no higher office than the office of the Christian ministry, and no higher honor, therefore, can come to a man than when he is put into the ministry. In this same epistle the apostle says of the Christian ministry: "This is a true saying, If a man desire the office of a bishop, he desireth a good work," an excellent work — an excellent work because, like none other, it aims directly at the glory of God and the chief good of man. The various names and titles which the Scriptures apply to the incumbents of the holy office and their office declare the fact of the excellency of this office and the high honor that goes with it. "Ambassadors of Christ" Christian ministers are called, "ministers of Christ and stewards of the mysteries of God," "laborers together with God," "shepherds and pastors," and the office itself is called "the ministry of the Word," "the ministry of reconciliation," terms which are not only descriptive of the office, but expressive also of the high honor attaching to it. There is no other office like that of the Christian ministry. What is every other object which men may seek to accomplish, laudable as it may be in itself, compared with that of the ministry of reconciliation? Did not Jesus say that the gain of the world cannot compensate for the loss of one soul, and does not the Christian minister, therefore, who saves souls accomplish a greater work than the man who gains the world? Did not Jesus say that there is joy among the angels of God over one sinner that repenteth, and is there any other work in which men are engaged that so thrills heaven as the work of the Christian minister who preaches the Word by which men are brought to repentance? There is no greater work beneath the stars than the work of the Christian minister, none fraught with more blessed results for time and eternity. The world may not so esteem the holy office; its children may speak of it in terms of derision and ridicule; they may express their pity for the poor preacher; the office may be what it was in Paul's day, a synonymn for poverty and want; and yet, in spite of all that men may say against it,

it is the highest, noblest office to which a mortal man may aspire, as it is also the most necessary: it is a work so great and glorious that an angel of heaven might almost envy the man whom God calls into the ministry.

How Paul conceived of the ministry is evident, furthermore, from the fact that he thanked Christ, his Lord, because He put him into the ministry. Paul had not put himself into the holy office. It was not the result of his choice, his preference, that he became a minister of Jesus Christ; it was rather the result of the choice and call of his Lord, who put him into the ministry, who, at the time of His remarkable appearance, said to him: "I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee." Obedient to the heavenly vision, Paul entered the ministry, and this, no doubt, was a thought that encouraged him again and again throughout his entire ministerial career and sustained him amid all his hardships and sufferings, that it was Christ, his Lord, who had put him into the ministry. Shall not the same thought cheer and comfort every one whom Christ has called into His holy service?

Not only for putting him into the ministry, however, did Paul thank Christ Jesus, our Lord; he thanked Him also for endowing him with the ability and fidelity which the proper administration of the duties of his holy office required. The office of the Christian ministry requires no mean ability. No man realizes this more keenly than the conscientious Christian minister, as no man is more conscious than he of his lack of ability and his unfitness and unworthiness of the holy office. The gifts of body and mind, of heart and soul which the work requires are many and varied. To preach the Word, and nothing but the Word, in season and out of season, rightly to expound the Word of Truth, rightly to divide the Word of Truth, rightly to apply the Word of Truth under all conditions and on all occasions, to speak the proper words of warning and admonition to the erring and the straying, to speak the proper words of consolation to the suffering and afflicted, to discharge the many duties of a pastor to every member of the flock committed to his trust — all this requires no small measure of sanctified wisdom and ability. The office of the Christian ministry, moreover, demands fidelity, which is its chief requirement, for "it is required in stewards that a man be found faithful." There is no infidelity worse than infidelity in the holy stewardship of the

mysteries of God. The Christian minister must be faithful to Christ and His cause. He must be faithful in preaching the Word committed to his trust. He must be faithful in declaring the whole counsel of God without fear or favor. Doing so, he may run counter to the prejudices of his hearers and incur their ill will. Occasions may arise when he is inclined to temporize and compromise because it is the easier way. Yet at all times he must be faithful. No matter what the situation, this is the chief requirement of his ministry, that he be found faithful.

In the grateful statement of the great apostle before us he expresses his thanks to Christ, our Lord, because He endowed him with the ability and the fidelity which the administration of his holy office required. Weak as he was for the great work to which His Lord had called him, great as were the requirements of his sacred office, difficult as were the situations in which he often found himself, this had been his experience throughout his ministry, that he always received the necessary ability and fidelity from on high, so that he could exult: "I can do all things through Christ, which strengtheneth me." What Christ, our Lord, did for His greatest minister He stands ready to do for the least of His apostles. "Such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament." Weak as we are, His grace is sufficient for us, for His strength is made perfect in our weakness. Let the Christian minister do his work with his eyes lifted up unto the hills from which cometh our help, and as his days, so shall his strength be. Especially to those who preach the glorious Gospel of the blessed God applies the Master's promise: "Lo, I am with you alway, even unto the end of the world."

Cheer up, fellow-servant, with the great Paul in the holy office! Think of the high honor which Christ, our Lord, has bestowed also upon you in putting you into the ministry. In your hours of gloom and depression let this thought humble you, and let it lift you up again, that it is Christ, your Lord, your Savior, who has called you into His holy service, and that, weak though you are for meeting the requirements of your exalted office, His grace is yet sufficient for you.

Go, labor on, 'tis not for naught;
Thine earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises — what are men?

# Confessionalism of the Missouri Synod.

Prof. W. H. T. Dau, St. Louis, Mo.

## 4. Quality and Character.

*(Continued.)*

### *C. Can Doctrines be Established from the Confessions?*

Although our Church rejoices in the fact that it is in accord with the cloud of witnesses who are on its side, still it does not believe *in* Athanasius, or *in* Luther, or *in* M. Chemnitz, but it believes, teaches, and confesses, *on the basis of Scripture*, the same things which those teachers have known and confessed to be the pure, divine truth. Herein, too, lies the majesty of our Confession, as Chancellor Brueck of Electoral Saxony declared at the Diet of Augsburg; referring to the Confession which he had submitted, he said: "We know and hold that it is so thoroughly founded upon the Holy Scriptures of God and the holy Gospel, and so fully devoted to the same that the gates of hell shall prevail or maintain themselves against it as little as against the Word of God and the holy Gospel."

Nicht, weil's die Vaeter gedicht't und gemacht,
Wird solch Bekenntnis so hoch geacht't;
Sondern weil hier die Bibel alleine
Ist dargelegt mit hellem Scheine,
Weil hier das Wort des Heilands schlicht
Und maechtig auf den Blaettern spricht.
Hier ist nichts erdichtet und neu erfunden,
Wie's sonst oft unter Menschen geht;
Dass die Vaeter allein auf der Bibel stunden,
Das ist des Bekenntnisses Majestaet.

*Rev. Chr. Hochstetter, at Fisherville, Ont., September 12—17, 1894.*[1])

Notwithstanding the great emphasis which the Missouri Synod placed on the Confessions of the Lutheran Church, its zeal and loyalty to these records of our fathers' faith has never carried it to the extreme of exalting the Confessions above the Scriptures, or even of placing them on a level with the Scriptures. "Every Lutheran admits, as does the Book of Concord itself, that our Evangelical Lutheran Confessions are human writings and, accordingly, must not be placed on a par with, but subordinated to, the Holy Scriptures. With this admission their liability to error is conceded *a priori* and *in abstracto*, and as soon as an error *in concreto* were to be clearly proved in them from Holy Scripture, such

1) *Canada Dist. Rep.*, 1894, p. 69 f.

an error could not be denied." [2] "In many ways firm adherence to the Confessions of the Church is ridiculed and scorned in our abominable times. People do not hesitate to call this adherence symbololatry, that is, idolatrous veneration of the Confessions. They say to us: 'You Lutherans place the Confessions on a level with the Bible, yea, even above it. That is un-Lutheran. It never entered even Luther's mind to lay down a law to which everybody had to submit.' However, those who raise this charge against us know very well that we place the Confessions neither on a level with, much less above, the Bible; nor do we assert that the Confessions are a law imposed on Lutherans. They are driven to foist this untruth upon us by their disinclination to accept the Confessions, which hinder them from doing with Scripture as they please and yet maintaining the reputation of good Lutherans." [3]

Accordingly, the Missouri Synod has rejected the view that the Confessions are inspired. In criticizing the confessional reservation of the Iowa Synod at that time, Walther wrote: "We are being asked: Do you Missourians not lift the Confessions almost to an equality with the Holy Scriptures? We answer simply: No. We are well aware that even a George Mylius [4] and a Leonhard Hutter [5] ascribed to the Confessions a 'mediate inspiration,' and that later theologians, following in their wake, have called the Confessions 'divine books.' But no matter how these statements may be interpreted and limited, we regard them as extremely dangerous, because they lower the majesty of the writings of the apostles and prophets; yea, they are modes of speech that actually lead to symbololatry." [6] In his annotated edition of *Baier's Compend* Walther reproduces the kindly criticism of Hollaz: "In his *Explanation of the Augsburg Confession,* p. 2, G. Mylius says: 'Inasmuch as the Augsburg Confession rests on the very firm foundation of the Holy Scriptures, we may with very good right, and we ought to, call it divinely inspired.' Dr. Hutter in his *Explanation of the Book of Concord,* p. 1, writes: We set up as

2) *Mecklenb. Kirch.- u. Zeitbl.*, September 21, 1877; cited in *L. u. W.*, 1877, p. 332.

3) *Northwest. Dist. Rep.*, 1876, p. 28. Comp. *Canada Dist. Rep.*, 1894, p. 67: "There is no doubt that in the true Church Christ alone is Master, and His Word alone may prevail. Nor do we place the Confessions on a level with the Bible," etc.; also *Canada Dist. Rep.*, 1879, p. 11.

4) Prof. of theol. at Wittenberg; † 1607.

5) *Ditto;* † 1616.

6) *Der Lutheraner*, 1867, p. 5.

the primary author of the Book of Concord, or its producing master (*aitios kyrios*), not any one man, whether theologian or statesman, but God the Holy Ghost Himself, the Fountainhead and Giver of every good gift, so much so that we do not hesitate in the least to call it theopneustic, divinely inspired. Answer: . . . In a wider sense the aforementioned theologians call the confessional books mediately inspired by God . . . 1. by reason of their subject-matter; . . . 2. by reason of their mediate illumination." (*Exam. Proleg.* II, 9. 27, p. 58.) Walther adds: "Schelwig [7]) and J. G. Neumann [8]) contend likewise that the confessional books may be called divinely inspired. Loescher [9]) (see *Unschuld. Nachrr.* 1707, p. 117; 1710), Carpzov,[10]) and others rightly dissent from him." [11])

A practical consequence of this view of the confessional writings of the Lutheran Church is the refusal of the Missouri Synod to admit these writings as principles of theological knowledge. Walther quotes Carpzov's *Introduction to the Symbolical Books of the Lutheran Churches* (pp. 1143—5) to this effect: "The authors of the Book of Concord do not deny that Scripture alone is the one norm by, and according to, which all dogmas must be measured and judged; . . . still they do not deny that in a way and in a certain sense even these writings are a norm. . . . *They ascribe to them more than the mere quality of witnesses.*" How is this statement, which seems dangerously to amplify the dogmatic value and dignity of the Confessions, to be understood? Thus: "When the Symbolical Book is called a *norm* and model (*norma et forma*) of doctrine, this is understood only relatively (*nonnisi secundum quid*), *on account of a certain analogy,* namely, an external one, which consists in this, that something may be judged and estimated also according to this rule, although it is not the underlying principle of what is being judged and estimated. And this happens when a question is raised, not so much concerning the truth of a certain teaching, as rather regarding its reception, vigorous assertion, and approbation by a certain church; for instance, whether the Flacian dogma regarding original sin was ever received and approved by the Lutheran Church; whether the teaching of Flacius agrees with the teaching that was propagated and approved by the

7) A Lutheran theologian and opponent of Spener at Danzig; † 1715.
8) Prof. of theol. at Wittenberg; † 1709.
9) Lutheran Superintendent at Dresden; † 1749.
10) Prof. of theol. at Leipzig; † 1699.
11) *Baieri Comp. theol. pos.; Proleg.,* 140 f.

Lutheran Church from the beginning of the Reformation. Thus, then, the Symbolical Book is called a norm, not of faith itself, but of the profession of faith; not of the entire faith, but only as regards certain controverted articles; and that, only in as far as the controversy still endures in certain churches. . . . And so our theologians have not detracted aught from the norm of our doctrine so called in the absolute sense, nor have they placed the Symbolical Book on a level with it. But they have attributed also to their Symbolical Book only such properties as are required by the very nature and reason for having a symbolical writing, and have not gone to either extreme in this matter. For, of course, 1. they did not only wish to lay down their testimony regarding their manner of apprehending the doctrine and faith, and how they were publicly teaching the same as drawn from the Word of God, but over and above this they wanted 2. to fix bounds and limits in our churches for speaking and professing these matters, within which chiefly those who teach must abide; and 3. they also wished to *supply and set up a norm according to which judgment could be passed on the writings of others, not whether they were true or false (for on that point the decision must be rendered from Scripture alone), but whether they were in harmony with the doctrine which had been received from the beginning and had been handed down in the Lutheran Church.* By this means 4. simple believers were to be kept from spurious writings of others that disturb the purity of the doctrine once received, and 5. the sacred deposit of Luther's teaching was to be handed on in this way to their distant posterity. *Comp.*, p. 638." [12]) Furthermore, Walther appropriates this distinction from G. Walch's *Introduction to the Symbolical Books of the Lutheran Church*, pp. 934—6: "A *primary* norm is anything that by itself, that is, by its own and proper quality, possesses the force of a norm; however, a *secondary* norm is anything that is endowed with the quality of a norm, not by itself, but by the authority of Holy Scripture and by its agreement with the same, and hence depends on a primary norm. . . . Others who do not like the distinctions so far enumerated by our theologians distinguish between a norm for rendering a *decision* and a norm for *differentiation (normam decisionis et discretionis). The former* is to be the self-authenticating and quite infallible principle in the decision of which either party to a controversy must acquiesce;

12) *Baieri Comp., l. c.*, 139 f.

however, *the latter,* or the norm for differentiation, while it does not decide a controverted matter, still it sets off the orthodox from the heterodox, and shows which holds to the pure doctrine. . . . Wernsdorf thinks that the symbolical writings might be called *norma cognitionis,* a norm for knowledge, so that they would be a kind of principle by the operation of which we are to attain to the knowledge of certain truths, but it seems that this distinction must be accorded solely to Scripture as the norm. . . . If any one reflects on these matters, he will easily understand that the symbolical writings are to be called *norma cognitionis,* a norm for knowledge, whenever reference is made, not to knowledge of the truth itself and of its foundation, but to knowledge of how to profess the truth. Symbols are a *norma cognitionis* in as far as it can be seen from them which teachings are peculiar to a certain church. Accordingly, when the question is whether this or that doctrine is *Lutheran,* this must be ascertained from the symbolical writings, and for such knowledge these writings are the norm. However, when the question is whether this or that doctrine is *true* or *false,* that certainly must not be ascertained from the symbolical writings as the norm, but from Holy Scripture." [13] Walther clinches his argument on this point with Theses 5—8 from Luther's *Disputation on the Authority of the Church* in July, 1530: "The Christian Church has not the authority of a judge or sovereign, to ratify articles of faith or good works, or the Gospels and Holy Writ; it has never yet done this, nor will it ever do so. However, the Christian Church, on the contrary, is ratified by the Gospel and the Holy Scriptures as by its judge and sovereign. The Christian Church ratifies the Gospel and the Holy Scripture like a liege, just as a servant displays his lord's colors and coat of arms. For this is certain: No one has authority to set up articles of faith who has not the authority to promise and bestow the life to come and the life that now is." [14]

---

13) *Baieri Comp., l. c.*

14) St. L. Ed. XIX, 958 f. The translation in the St. Louis edition is more literal, but the translation in Walch is smoother and more vigorous. — These theses, which Luther proposed to "maintain against the whole school of Satan," were sent to Augsburg during the Diet, together with Luther's missive to Cardinal Albert of Mayence.

# THE THEOLOGICAL OBSERVER.

**The Missouri Synod: Its Independence and Its Educational Ideals.** — In a recent issue of the *Lutheran Quarterly,* Dr. E. G. Sihler, in an essay on "A Diamond Jubilee in American Lutheranism, 1847—1922," presents the following two facts in connection with the work of our Synod: "There are but two points which I beg leave to append to this sketch. One is the complete and absolute independence from Europe which from the beginning we have consistently maintained, while Pan-Presbyterian assemblies have been held in Scotland and elsewhere, and while Episcopalian conferences at Lambeth have been officially attended by dignitaries and delegates from America. The spiritual and quickening influence of the greatest of all Germans, Martin Luther, and some of his successors in our confession, has done, and, we hope, will do, much not merely for our doctrinal soundness, but even more for the kindling or preservation of a living faith. Our Synod, unaided by any State, or government, or millionaire's munificence, has accomplished the gigantic task of a complete new edition of Luther's works. Its hymns are the imperishable intonations, aspirations, confessions, and consolations as they have come down to us from the sacred lyre of Martin Luther, Paulus Gerhardt, and many others. This anthology and many others, which we all owe to venerable Trinity Church of St. Louis, selected by Barthel [?] there, is one of surpassing purity, strength, beauty, dignity, and majesty garbed in the vestment of choral melodies, some of which the world has come to treasure through that grand master, Johann Sebastian Bach. But the maintenance of our own church-work, of our extension, of our standards, we have scrupulously kept immune from all and every European influence, let alone dictation or propaganda, somewhat unlike many American denominations other than our own.

"The other point is this: We have maintained lower as well as higher education, in the main, in our own way and in accordance with our best judgments. Our founders and first leaders were, almost to a man, German university men, trained at Leipzig, Berlin, Goettingen, Erlangen. Thus they could and did establish among us higher schools, thorough in many ways, particularly in the classics and other branches essential for preparing our youth for the study of divinity. The typical American college to-day is in bad case. Aping too often the bewildering diversity and multifariousness of a real university while dealing only with callow and half-baked youth in what Dean West of Princeton has felicitously called lunch-counter education, many an American college, I am sory to say, has become a mere pitfall of superficiality and make-believe. And our Missouri schools of higher learning will do well to hew close to the line and make their youth thorough in a number of great studies rather than dabble a little in a vast number of incoherent and non-training 'courses.'"

MUELLER.

**A Word of Appreciation.** — Under the heading, "St. Louis, the Theological Center," the *Globe-Democrat* (St. Louis, June 11) says: "The 105 [106] who graduated from Concordia Seminary, St. Louis, are only about 30 per cent. of the 370 or more who were degree winners at Washington University; but while the latter are made up of those who will follow many honored professions, the former will all follow a single and the most honored of professions. Their degrees are divinity degrees. Their purpose under what is deemed a call from above is to take up the responsibilities of leadership in the Christian Church. At many of the most famous divinity schools of the country a graduating class of from fifteen to twenty-five has been regarded as satisfying in recent years, and one of thirty or forty as remarkable. In the case of some long-established schools the number has often fallen to only five or six. The class of 105 at Concordia presents an extraordinary contrast, not only with the record of recent times, but, it is said, of all times. It is declared that no other institution in the world ever graduated as many men in one year destined for clerical labors. To verify the statement might necessitate a going far afield and a scrutiny of the records of medievalism, when almost all graduates in learning were clerical graduates, but there is no doubt that this is an unprecedented number within the experience of living men.

"Is not appreciative cognizance to be taken of the fact that St. Louis has become the most important seat of theological training in America, not to extend comparison farther? Is this not a fact to be given an important place with other facts carefully assorted and pigeonholed for ready remembrance and citation by those who know their St. Louis? The light in which the vitality and aggressiveness of the great Lutheran denomination which conducts the Seminary are reflected in this unusual class might justify admiring discussion, undoubtedly will prompt such appropriate discussion in many circles. But its aspect as revealing the growing paramountcy and varied agencies presented by St. Louis as a seat of education is one well worth more than casual community attention. The range of products and by-products which the country is accustomed to associate with St. Louis as their place of origin is diverse, perhaps somewhat incongruous. Its output of trained men to uphold the great principles of religious faith and extend the sway of the Golden Rule is one to be acclaimed above other outputs. It carries the name of the city pleasantly into relations which have importance exceeding other relations and contributes to a spiritual leadership that commands resources denied to material leadership. These 105 exemplify the standards of a learned, intelligent, efficient clergy. No matriculant is accepted at the school who has not had the benefit of thorough classical education. Eligibility to degrees is established only after three earnest years devoted to doctrines, history, methods, progress, in the distinctive theological field. At the high point of the scholastic year, with some commencement activities just auspiciously terminated and others about to distribute their pleasures and honors during coming days, St. Louis may appropriately express its pride in the

large company of men and women who have completed here this year their preparation for special usefulness in various parts of the continent. In none has it reason to feel greater pride than in these 105 men who, under St. Louis teaching, will become exemplars of religion and morality — the possibilities of the higher life. Many vacant pulpits call for them." MUELLER.

**Ohio Synod.** — On the scene at Marburg, October, 1529, between Luther and Zwingli, Mrs. C. F. Martzolff, of Roseville, O., under the caption "Hoc Est Corpus Meum," makes the following poetical offering in the *Lutheran Standard* (June 10): —

"This is My body." Christ's own word,
Whom we accept as God and Lord.
Though heaven and earth should pass away,
This word of His must ever stay.

"This is My body, giv'n for you;
My words are Life and Spirit, too.
Take, eat, and live and dwell in Me,
As I will also dwell in thee."

This is the blood He shed for you,
And for your sins. This drink and do
In memory of the Paschal Lamb
Appointed by the great "I Am."

"This is My body; this My blood";
No carnal mind has understood,
But faith accepts, and we believe
What Christ declared we shall receive.

"This is My body." Luther stood
Like rock with strength the text imbued.
So stands the Church, whose corner-stone
Is Christ, with faith in Christ alone.

— It is heartening to read the following on unionism in the same paper in the issue for June 17: "In an editorial in the *Lutheran* of May 25 we find this statement: *'Unionism, which is in high favor in America, has always been the breeder of rationalism — or at any rate the fertile soil on which it grows.'* The italics are our own, because we want the words to be sure to catch the eye. And we want them to be seen and to be seriously reflected upon, because they are true words; true to logic, true to history, and true to facts. Unionism is a breeder of rationalism. And this is the way it works. Churches or denominations are kept apart by distinctive doctrines. If there were no distinctive doctrines or teachings marking one church off from another, then there would be no sufficient reason whatever for the existence of different churches; if all held the same views throughout concerning Bible teaching, then certainly all should be united in one body, at least so far as a confession of faith is concerned. But where there are distinctive doctrines and these doctrines are to be maintained, there the existence of different church-bodies is a necessity; and such is actually the situation. The second thing is this: These distinctive doctrines, at least so far as the Lutheran Church is concerned, or as held by the Lutheran Church, are not only essential

doctrines that dare not be surrendered, but they are doctrines likewise that must be taken on faith. Reason cannot grasp them nor understand them, and reason will therefore not accept them. If we are going to own them and accept them, it must be done on faith. For example, the virgin birth of Christ; reason cannot understand it and therefore refuses to accept it. As Spurgeon said of a certain passage which he was asked to explain: I can't understand it — I can't explain it — I simply believe it. So we must simply believe the virgin birth and wait till a later day for the explanation. The next thing is this: Unionism requires one to ignore and cast overboard these distinctive doctrines. There is no other way of getting into the union; all must get down on the same broad, low level; and that means rationalism, accepting only such teachings of the Bible as reason can grasp and account for. But what becomes of the Bible as God's Word in the process? It is emptied of its substance; its vitals are taken out, it becomes a lifeless corpus, a dead letter; it's denatured. That's where the flat and insipid teaching of modernists comes from: that there was no virgin birth of Christ, that Christ was but a man, that there is no atonement for sin, no justification by faith, no resurrection of Christ, no real inspiration of the Bible, no hell, no eternal punishment, no baptismal regeneration, no real presence in the Lord's Supper, and the like more. Eliminating faith and reducing the body of truth to the level of reason and getting together, that's the modern program: We don't want creeds, we don't want so much doctrine, we don't want theology at all; we want life and works, we need to do things, and we need to get together. The Gospel is at stake, our Lord Himself is at stake; they want to take away our Savior from us and lay Him where we can't find Him. That's why true Lutheranism and the Joint Synod of Ohio strike out against unionism. And can you blame us for it? We fear the results, and history shows that these results would surely follow; they always have in the past, and they will in the future. We don't want a denatured gospel nor do we want a mere human Christ who himself would need a savior; we want a living Gospel that is the very power of God unto salvation, and we want a living Christ, who is very God of very God, able to save us to the uttermost." — In the issue for June 24, in a discussion of the task imposed on the Lutheran Church in the aftermath of the war, however, the following sentiments are expressed: "A call has been issued for a Lutheran World Conference. And we believe this call should be heeded. We have reached a world crisis in the history of our Lutheran Church, and what we need first of all is to get a broad view of the actual situation. Such a Lutheran World Conference, conducted in the proper spirit, can be of immense value in revealing the real situation of affairs and devising ways and means of relief. The N. L. C. is arranging to participate in this conference, and we cannot but sanction this movement. We Lutherans of the world are like an army that needs to hold a council of war. Both for defense and offense we need such a council. Our enemies are closing in on us from all sides, and 'in multitude of counsel there is

wisdom.' Even at home the N. L. C. can be of great use if kept in the limits of its original organization. We cannot establish church-fellowship between the Lutheran synods without first removing the doctrinal differences between us and coming to a uniform practise on questions which vitally affect the doctrinal basis of our Church. Some of us have acted as though our entrance into the N. L. C. were a declaration of church-fellowship between the synods forming it. But it is not, and those who have acted as though it were have very much complicated the situation. At least they have jeopardized the continuance of the Joint Synod of Ohio in the N. L. C. For if the N. L. C. is to be made an instrument of propaganda for a laxer type of Lutheranism, then evidently we have come to the parting of the ways. We cannot sacrifice our confessional basis for the sake of external cooperation. Nor need we. We can remain where and what we are and still cooperate with other Lutheran synods in matters of common interest that are not matters of faith and confession. And possibly by such cooperation we can also do something toward clearing up and removing the things which stand in the way of real church union and fellowship." The trouble involved in this proposition is that it calls for joint *works* of faith, without full agreement in the *confession* of faith. It implies, moreover, a graded fellowship that would have to be extended to non-Lutheran, possibly to non-Christian bodies. D.

**United Lutheran Church.** — The front page of the *Lutheran* for June 29 presents a view of the massive eight-story Muehlenberg Building, which the Merger synods contemplate erecting on a piece of ground 74×117 feet at the corner of Thirteenth and Spruce streets in Philadelphia. The building is to house the publication work of the U. L. C., and N. R. Melhorn, who describes this great enterprise, calls it "the heights of promise for U. L. C. literature." — The extent to which the actual merging in the Merger synods is being accomplished appears from the following musings in an account of the recent meeting of the Ministerium of Pennsylvania: "Probably no section of North America is more richly blessed with 'kinds of Lutherans' than Eastern Pennsylvania. The right to administer the Word and Sacraments according to those fundamental principles of Lutheranism set forth in the Augsburg Confession and developed in the other Symbolical Books, coupled with a congregational form of government, several schools of theology, and certain 'states of mind' relative to forms and practises; these have resulted in much variety. Incident thereto are four synods, whose congregations scatter over the same territory. Sometimes they are non-competitive. Occasionally they are in positive rivalry — their church buildings within a few hundred yards of each other. The rivalry is generally fraternal, but there are results which merging would eliminate to the great advantage of the Lutheran Church as a whole. It would be better if all the members who belong to the United Lutheran Church could give attention undividedly to the unchurched, to institutions of charity and love. Colleges and seminaries would be able to advance more rapidly, could

they escape the present necessity of doubling or trebling buildings for classes, libraries, and so on. The same observation applies to duplicate and triplicate faculties and endowments. In our capacity of an unprejudiced observer we feel constrained to state to our readers that a regrouping of the congregations that constitute the Ministerium of Pennsylvania, the East Pennsylvania Synod, the Susquehanna Synod, and the Central Pennsylvania Synod is at present impossible. We do not expect the present divisions to remain forever. We are confident, however, that they cannot be overcome until the present reasons for division have been overcome. We expect that to occur, and in the interest of much better Christianity and much more effective Lutheranism in a part of the Church from which God expects great service in the next decade, we report the agreement of a committee representing these four synods to meet next October to consider ways and means of working together in departments where they now work apart. We have hinted at evils of reduplication, evils of overlapping, evils of unchurchly rivalry in past issues. But the positive demands of neglected portions of our responsibility are even stronger reasons for closer unity. The study and correction of seeing is often a necessity. Occasionally the writer has to stop and wipe his glasses. Sometimes he must get a new pair of lenses. Some years ago he got too old for his eyes and had to purchase spectacles. One's eyes always do the best they can, but one thinks on the basis of what his eyes enable him to see. If we see wrongly, we think wrongly. If we think wrongly, we judge wrongly. If we judge wrongly, we act wrongly. Wrong thinking on the same subject divides. It divides inevitably. Christian fellowship is a partnership. A partnership is an agreement. Divisions will and should continue during disagreement. It was a Scot who poetically exclaimed:

O wad some power the giftie gie us
To see oursel's as others see us!

To our mind, Burns's couplet lacks a principle, that we need likewise to see ourselves as we truly are. When that joint committee gets together next fall, we respectfully urge them to have confidence and courage. Having confidence, let the representatives of each synod relate that synod's merits. Having courage, let each confess the demerits. Then having more courage, let each synod learn how its neighbors measure it. Then having more confidence, let each synod believe it can overcome its faults, to the satisfaction of closer unity. The next requirement will be the destruction of grindstones; thus no sound of grinding, even low, will interrupt the discussions of plans of constructive cooperation. It will be no place to bring axes to grind." "Fraternal competition" is of questionable value, as it usually entails duplication of effort and, as a consequence, waste of energy and means. The lesson pointed in the above may occasionally be applicable to conditions in our own circles. — At its convention at Unionville the Synod of Central Canada, "amid scenes of real enthusiasm," adopted proposals for its merging with the Synod of Canada made by the latter synod. Previous overtures made to this effect a year ago had been turned down. D.

**The state of the world** moves the *Lutheran* (July 13) to publish a display editorial on the front page in which the prevailing pessimism as to our miserable present and the dismal future to which we may look forward in this world are arrayed against the unchanging love of Jesus for sinners. The reminder is good and timely. Pessimism and optimism in Christians reveal their spiritual view-points and bases. If we take our stand on the Law, reflect on its unfulfilled obligations, and view the ruthless manner in which it is constantly set aside by the vast majority of men, pessimism is inevitable, in fact, is the only proper attitude of the mind. If we survey all things as wards of God's rescuing grace, from the basis of the Gospel, we cannot but feel optimistic. "He doeth all things well." Under pessimistic circumstances Paul was an optimist when he wrote Rom. 8, 31—39. Christian optimism is enjoined by the Lord at sight of the world's impending disintegration. Luke 22, 28 ff.; comp. Phil. 4, 4 f.; Rev. 22, 17. 20. In this matter, too, the old distinction between the Law and the Gospel which Luther dins into our ears is to be remembered.

D.

**Study of Ancient Languages.** — Under this heading Dr. E. H. Klotschke, in the *Lutheran Quarterly* (April, 1922), writes: "No one is competently educated in theology as a science who cannot examine a text of the Holy Scriptures in the original. A minister is to be an expounder of the Bible. But how can he perform his duty with satisfaction to himself and others if he has access neither to the original Bible nor to the best works on the Bible? Is it not about time to do away with the mistaken notion that linguistic studies are of no importance to the future expounder of the Word of God? We must, therefore, regard Greek and Hebrew as actually vocational subjects in the training of the prospective minister of the Gospel.... But this is not all. Linguistic studies have their proper and important place not only in the college and seminary curriculum. It is unfortunately true that a large proportion of men who enter the ministry begin to lose intellectual strength from the moment they leave the seminary. This is deplorable, and yet it is natural. If you hang the magnet up and give it nothing to do, it will gradually lose its power. Our faculties become dull and soon lose their power if they are not exercised. This is especially true as far as the knowledge of ancient languages is concerned. Experience teaches that many students entirely neglect the ancient languages after leaving the seminary, and, of course, soon forget what they have learned — to say nothing of those who have hardly anything to forget of the little Greek they have saved out of the wreck of their classical studies. Resting is rusting. Activity is a necessity to growth. Man is made for growth. Let no minister think that he ever ceases to be a student even if he has completed his seminary course. He begins as a student, and he remains a student until he reaches the terminus of his earthly career, provided he has scholarly instincts and the spirit of the true student. Either he or his seminary is seriously at fault if this is not the case. It is in the seminary where lifelong habits of study

should be encouraged and developed, habits that should grow stronger from year to year." MUELLER.

**Anti-Genesis and Anti-Christ.**—In *Signs of the Times* (May 23, 1922), John E. Fulton strikingly emphasizes the antichristian trend of evolution. He writes: "Let us ask the champions of evolution a few questions. How about the protoplasmic mud-mass from which it is alleged the mollusk, and more recently the monkey, evolved? Whence did that very remote form of life and the fire mist originate? Tell us how it started, and why it didn't start before. In Darwin's two principal books all our anxious queries are answered by the expression, 'We may well suppose,' used over eight hundred times! Thus on vital questions we are to be satisfied only by a 'We may well suppose.' Is this the best we are offered if we turn from the record of Genesis? What has evolution, under the leadership of Darwin, and evolution in any form brought in the way of hope and blessing to take the place of revelation? Nothing. Such is only a gospel of despair. Carlyle termed it a 'gospel of dirt,' and so it is, delving down into geological specimens and into the protoplasmic mud-mass and sea-ooze to find the origin of things. But 'men love darkness rather than light.' There are, of course, men in the Church and in the pulpit who have endeavored to harmonize evolution and the Bible, but there is no avoiding the fact that when Darwin's theory was announced half a century ago, it brought special joy to the camp of the enemies of the Bible; and it was received cordially and very generally by such, not because it was so scientifically approved as that the theory struck at the very foundation of Bible-truth. Haeckel, the great German naturalist, termed the new doctrine 'anti-Genesis,' stating that Darwin had annihilated Genesis. And the doctrine of the descent of man from sea-ooze through snail and monkey is not only anti-Genesis, but it is also anti-Matthew, anti-Mark, anti-Luke, anti-John, and anti-Christ; for the Bible makes Christ the divine Son of God, and evolution would allow Him to be a great example only. Darwin's theory degrades and makes the Gospel sacrilegious. Shall we forsake the fountains of living waters for broken and empty cisterns? Shall we exchange the blessed Gospel of the Son of God and of man for a gospel of despair? Shall we not rather by faith accept the account God, our Father, gives of origin and the beginning of all things as recorded in the first chapter of Genesis? Men may present this theory and that, all of which are antagonistic one to the other, but the simplest of them all is harder to believe than the plain statement of Genesis." MUELLER.

**Gnawing at the Vitals of Religion.**—"That not only in the homeland, but also in the mission-field the new theology is eating away the vitals of Christianity and leaving men naught but a shell of ethics" is the claim of George B. Thompson, as set forth in the *Signs of the Times*. Quoting Dr. A. H. Strong in his book, *Tour of Missions*, he writes: "What is the effect of this method of interpretation upon missions? I have just come from an extensive tour in mission-fields. I have visited missionaries of several denominations.

I have found those missions most successful which have held to the old Gospel and to the policy of the New Testament. But I have found a growing tendency to depend upon education rather than upon evangelism. What would Peter have said on the Day of Pentecost if you had advised him not to incur the wrath of the Jews by his preaching, but to establish schools and to trust to the gradual enlightenment of the Jewish nation by means of literature? He might have replied that our Lord made it His first duty to 'make disciples,' and only afterwards to 'teach them to observe all things' which he had commanded. Christian schools and Christian teaching are necessary in their place, but they are second, not first. Our lack at home of the right interpretation of Scripture and our fading knowledge in experience of the presence and power of Christ have gone from us around the world. Some boards are sending out as missionaries young men who lack definite views of doctrine. These young men, having nothing positive to preach, choose rather to teach in the English language, in schools where English is spoken, rather than preach in the native language which requires a lifetime of study. When they teach, they cannot help revealing their mental poverty and disturbing the simple faith of their pupils, having no certainty in others. For 'if the trumpet gives no certain sound, who will arm himself for the battle?' "

He furthermore quotes the same author as follows: "We are introducing into our ministry men who either never knew the Lord, or who have lost their faith in Him and their love for Him. The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches and is gradually abolishing, not only all definite views of Christian doctrine, but also all conviction of duty to 'contend earnestly for the faith' of our fathers. So we are giving up our policy to please and to join other denominations. If this were only a lapse in denominationalism, we might call it a mere change in our ways of expressing faith. But it is a far more radical evil. It is refusal to rally to Christ's colors in the great conflict with error and sin. We are ceasing to be evangelistic as well as evangelical; and if this downward progress continues, we shall in due time cease to exist. This is the fate of Unitarianism to-day. We Baptists must reform or die." (*Id.*, pp. 192. 193.)

In concluding his remarks, Mr. Thompson says: "What is needed is a ministry in the pulpit who believe the Word of God, men like the martyrs, who unquestioningly went to the dungeon and to the stake rather than disobey its holy precepts. We need teachers in our schools and theological seminaries whose faith has not been honeycombed with unbelief brought over to this land from the Continental universities. Who will teach the students that a 'Thus saith the Lord' is sufficient to settle any question? Christians grow by believing the Word, and not by the guesses of some infidel philosophers whose speculations set at naught this Word." MUELLER.

**The Task of the Church.** — The following sane and Scriptural view of the work of the Church is given in the *Princeton Theological*

*Review* (April, 1922) in an article entitled, "Christianity and To-day," by F. S. Downs. We read: "The biggest and most urgent task of the Church is to make Christians. The Church is primarily called to give the Gospel to every creature in every generation. Every Christian is under orders to propagate his faith, and that, not only by proxy, but personally, directly, witnessing with his mouth to Jesus Christ as a Savior, able and willing to save. . . . The Church has many duties to perform. As individuals, organized outside the Church in one great army, men must be in the thick of every fight for God and man, following at whatever cost the captaincy of Jesus. But the Church as an institution has as her chief business the making of Christians. She is the only institution in the world in that business. If she neglects that business under the manifold calls that the world brings to her, then the world is doomed. The Church must all the time be devoting her energies to bring men into living relationship and vital union with Jesus Christ. She must teach all such 'to observe all things' that Christ has taught, that Christian men may know how to apply the Christianity they have. Let every pulpit ring with the Good News of a Savior from sin. Let the same pulpits declare the will of God from the Word of God to the people of to-day in the language of to-day to meet all the needs of to-day. Then, as the Lord of Life is crowned in the lives of those who see and hear, we shall have as never before the kingdom of God coming in power. The hope of the world is in Christianity. We have been entrusted with this Christianity for every life and for all of life. Let us see to it that every man has the opportunity to know and to receive this Christianity. Let us give ourselves to the task of making Christians. In doing that, immortal souls will be saved for time and eternity, and the armies of God will be so recruited that the world can be stormed by redeeming love, and brought to the feet of Jesus Christ, our Lord." MUELLER.

**Sources of Catholic Growth.** — The *Biblical Review* (April, 1922), in commenting on the "un-American performances of the government of New York City," quotes some interesting statistics, gathered by Walter Laidlaw, on the Protestant and Catholic numerical strength in America. The following facts are pointed out: "The Protestant and non-Catholic population is in the majority now; still, with a steady increase of population from the Catholic lands of Europe and the comparatively low birth-rate of Americans, there is nothing to prevent our American principles, institutions, and traditions from being supplanted by those of a hopelessly alien type unless a determined stand in their defense is made. Here are some of the figures: 'The Protestant population constitutes 72 per cent. as over against a Catholic population of 15.5 per cent. From 1906 to 1916, the period covered by Government census figures, the Catholics had a growth of 10.6 per cent., while the various Protestant bodies grew from 17.4 to 28.2 per cent. Analyzing the sources of Catholic growth, Dr. Laidlaw points out that in the ten years the English-speaking Catholic churches grew only 1.5 per cent., while

the foreign-speaking churches grew 22.1 per cent., indicating that the growth of Catholicism is due to immigration from Catholic countries.'" MUELLER.

**The Spread of Mormonism.** — In the same number of the *Biblical Review,* the following statements concerning the spread of Mormonism deserve notice: "Mormonism is not making as much noise as some other religious organizations, but is aggressively alive none the less. It is one of the perils to which America has been and is largely asleep. The *Christian Statesman* is credited with this account of one of the most recent building enterprises of Mormonism, to which it appends a list of the other edifices of the kind: 'The ninth secret temple of Mormonism was begun early in September, 1921, at Mesa, Ariz. The polygamous prophet Grant selected the site some time ago, and a large group of high dignitaries of the church attended the ground-breaking ceremonies. The church intends to rush this edifice and complete it within a year. It is to cost something more than $500,000, and is to be the most ambitious piece of architecture in Arizona. The other temples erected by the Mormons are given as follows in the order of their dedication: at Kirtland, O., in 1836; at Nauvoo, Ill., in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii. These temples are all secret, not being used for public services, but devoted to the administration of endowment rituals and celestial marriage ceremonies with baptisms and marriages for the dead.'" MUELLER.

**A Special Baptist Representative in Europe.** — The *Watchman-Examiner* in a recent issue reports: "In recent years it has become evident that conditions in the Baptist work in France required a closer study than could be made by one who is not in residence in that country. It became clear that a type of exceedingly important service was necessary which could not be rendered by the Baptist commissioner for Europe, Dr. J. H. Rushbrooke, who as the representative of Northern, Southern, Canadian, and English Baptists is fully occupied with other important duties. With a view to careful and wise expenditure of money and possible reductions, and in order to establish closer relationships with struggling Baptist churches as well as with associations and committees in Europe, the appointment of a special representative for service in France and other European countries seemed essential. Accordingly, Prof. W. O. Lewis, of William Jewell College, Missouri, who by training, experience, and interest seems peculiarly well qualified for this task, has been invited by the Foreign Mission Society to undertake this special service. Dr. Lewis will sail soon after the close of the present school-year at William Jewell College. Dr. Lewis is a native of Missouri, a graduate of William Jewell College and the Southern Baptist Theological Seminary. After pastorates in St. Louis and St. Joseph, Mo., he studied for several years in Germany; since 1910 he has been on the faculty of his *alma mater.* He served as a chaplain with the American Expeditionary Forces in France and spent three months with the army of

occupation. During this service he became well acquainted with French Baptist leaders and has long been interested in the progress of Baptists in Europe."

There is no doubt that unusual opportunities are presenting themselves in Germany and other European countries to our Lutheran Church at the present time. What Germany and the rest of Europe needs to-day worse than food and clothing is the pure Gospel. Therein lies its only hope. We owe it to the people over there to bring to them the blessings of true evangelical preaching, and we should not remain at home while others, less able than we are to help a people in dire spiritual distress, are sending men across the waters. The favorable action taken recently by representatives of our Synod assembled at St. Louis, and the sending of two of our ministerial candidates to Europe, will, no doubt, be heartily approved by all the members of our Synod and also by our brethren of the Saxon Free Church.

FRITZ.

**Who Is the Father of the Sunday-school?** — It is quite generally accepted that Robert Raikes must be given credit for having first established that institution which developed into the modern Sunday-school. But *America,* in its issue of May 27, tells us that "the honor of having conceived, organized, and methodized that institution belongs to the Catholic Church and her children." The article from which we are quoting says: "To go no further than about the middle of the sixteenth century, more than two hundred years before Robert Raikes had begun his work in Gloucester, we find Sunday-schools at Milan. They had been introduced there by the Abbate Castellino da Castello in 1536. A quarter of a century after, a wealthy Milanese nobleman, Marco de Sadis-Cusani, a forerunner of Raikes and no less pious and energetic than he, founded in Rome that association which, under the protection of Popes Pius IV, Pius V, and Paul V, developed into two bodies, one composed of priests, 'The Fathers of Christian Doctrine,' the other of laymen, 'The Confraternity of Christian Laymen.' Here, in full working order, we find the institution of which Robert Raikes is said to have conceived the first idea. Later, St. Charles Borromeo (1538—84) so perfectly standardized the Sunday-school system in his archdiocese of Milan that he is for that reason sometimes called 'the Father of the Sunday-school.'"

FRITZ.

**The Congregational Church** has long ago not only tolerated, but espoused modern religious liberalism. Its attitude may be clearly seen from the following words taken from a recent issue of the *Congregationalist:* "We are personally of the opinion that progress in Christian thought in the best minds of to-day is as remarkable as progress in scientific discovery. We cannot insist that other men should share this opinion, but we can at least demand an opening of the eyes to facts. When a Congregational minister, as one did recently, characterizes a series of articles by one of the foremost leaders in our Congregational fellowship, which appeared in this paper, as 'disgraceful, contradicting the Word of God almost on every page,'

he should understand that he is maligning, not an individual, nor a small group, but a great phalanx of the most eminent and powerful men among us, college presidents, professors, teachers, preachers, pastors, missionaries, distinguished laymen, men whose lives and services bear witness to the quality of their faith, their reverence for truth, and for the Bible as a book of life and liberty, and their passion for redemption. If such a man cannot understand or trust his brethren, he might at least restrain his tongue and his pen from vilification. We speak plainly, for there is no room for equivocation and hedging. We are threatened in Congregationalism with no serious disruption, but in some personalities and communities disruptive forces are at work. Liberalism and conservatism can work together only where there is recognition of Christian liberty, and there can be Christian liberty only where there is Christian love." FRITZ.

**The deplorable condition of the sectarian churches** is becoming more apparent from day to day. Infidelity is manifesting itself more and more, and is being tolerated. While it is true that voices are being heard that seemingly indicate a return to conservatism, there are others who are openly advocating that both liberalism and conservatism be given a place in the Church. The latter position means that liberalism is striving for supremacy and, finally, for sole recognition; and the position taken by the so-called conservative element is not the uncompromising position of a Luther, but that of a Melanchthon and a Calixtus. Those who are willing to make compromises for the sake of an outward peace and an outward union will never lead the Church back to its pristine purity, but are playing directly into the hands of the liberals. The Word of God speaks plainly, and history voices a warning. Let us beware! FRITZ.

**Week-day religious instruction** is now being advocated by non-Lutheran Protestant churches. These churches, through some of their leaders, frankly admit that they have neglected the religious training of the young by providing nothing more than the Sunday-school. Many books are written on the subject. One of the clearest testimonies we have read is that taken from an educational monthly of the Christian Reformed Church of Rochester, N. Y. Referring to a "Society for Christian Instruction" which they organized, the testimony reads: "The society is composed of parents who are convinced of the necessity of giving their children a thorough Christian education, from the cradle to mature man- and womanhood. They believe that all instruction given their children should be permeated with the never-failing principles of the infallible Word of God. They believe that religious education in Sunday-schools, Catechism classes, and other part-time institutions is not sufficient for their children. They are heartily in favor of all instruction which tends to develop the spiritual part of God's creatures; but they are convinced that the material part also should be developed in a Christian atmosphere. Separating one's spirit from the body produces death. Interwoven as the parts are, the members of the Society for Christian Instruction do not believe it possible to develop each part in a different manner.

The human being is essentially spiritual. The spiritual life, therefore, should dominate the temporal. The issues of life should be viewed from the spiritual rather than from the material side."

The conviction that "the material part [of the human being] also should be developed in a Christian atmosphere" argues in favor of our parochial schools. Whether or not the church at Rochester has established such we do not know, but others who are advocating more religious instruction are trying to make provision only for additional religious instruction, letting the public school have charge of the child as before. This, however, will not do. To be brought up in a Christian atmosphere, "all the instruction given to the children should be permeated with the never-failing principles of the infallible Word of God." This calls for the Christian school. FRITZ.

**Shall Northern Baptists Come to Peace by Compromise?** — In reply to this question, the *Watchman-Examiner* (May 18, 1922) declares: "The present domination of the Baptist denomination by liberals is not wholly their fault. While they have been anxious for office and intolerant of interference with their opinions and their programs, they have come into office largely by reason of two patent facts: First, there is always a keen sense of fraternity in a new faith, and one of them in office has become a 'rooter' for his kind. Secondly, the outstanding conservatives of our denomination in America have been such busy and burdened men that they have either refused office altogether, or, if they accepted it, have proved themselves, in the matter of attendance on necessary meetings and expressions of continued interest, poor officials. Few modernists are busy in the pastorate. The degree of their success seldom burdens them. They have time, therefore, for denominational demands and reveal a spirit of readiness. They have one virtue in common with the great prophet, 'Here am I; send me.' The consequence is liberals govern a conservative people.

"The Baptists of this hour are in duty bound to defend the heritage of their faith. Should we fail in this, we would prove ourselves unworthy sons and still more unworthy successors of our great and courageous fathers. There may be some soft souls who can be deterred by the charge that defenders of the faith are the 'disturbers of the peace,' and who belong by nature to those prophets mentioned in the Bible, but not commended, whose constant cry is, 'Peace! Peace!' Had Martin Luther heeded them, Protestantism would have been still-born or perished in its swaddling-clothes. Had our Baptist forefathers heeded them, our glorious denomination would have long since been extinct. We need to give ear again to an A. J. Gordon while he makes clear to us that any defense of truth will be followed by 'the cries and writhings of wounded error,' 'the contortions of strangled serpents around the cradle of any new Hercules come for reformation,' and then we need to heed his injunction and be less disturbed by the convulsions of throttled falsehood than by the propriety of a false peace. . . . The vocabulary of Christianity does not contain the word 'compromise.'" MUELLER.

**Is Darwinism Still Popular?** — The *Lutheran Church Herald* (May 9), discussing the recent fray of William Jennings Bryan with evolutionists, remarks: "It is very difficult to take a stand against public opinion. When William Jennings Bryan commenced to attack the evolution theory in his lectures, he was immediately made the butt of ridicule by the newspaper paragraphers and writers, who are quick to seek public applause and gain a cheap notoriety by taking the popular side and pointing to him as a man with medieval ideas, a man afflicted with the leprosy of incompetence, and a mental slave of effete traditions and antediluvian notions. In the popular mind the evolution theory has become a sacred creed, looked upon with profound reverence and defended with as much unction and propounded with as much dogmatism and positiveness as any creed in the world. Very few know what it means or attempt to explain it, but they take the word of the so-called scientist, who has surrounded himself with a halo of mystery and given the common man to understand that it is not for him to look into the profound, esoteric wisdom which he has discovered by his investigations; all he has to do is to accept the results in all reverence and humility, and cry out, 'Great is Diana of the Ephesians!' Thus he holds in a sort of superstitious awe the minds enslaved, and controls them like the Medicine Man among the American Red Men. The evolution theory is about twenty centuries old, but did not become a popular fad before Charles Darwin, in 1858, announced the hypothesis of the 'origin of species by spontaneous variation and the survival of the fittest through natural selection in the struggle for existence.' After a while the hypothesis was generally accepted in Germany, England, and America, and during a period of twenty years, beginning near 1880, any one who would question these views was immediately branded as an obscurantist, who had not kept pace with modern scientific development. Philosophers, college professors, scientists, men of literature, and theologians fell in line and proclaimed it one of the greatest discoveries in science, and everything, even divine revelation, had to be forced into harmony with this new-established result of modern science. . . .

"Evolutionists have been divided into two classes, naturalists and supernaturalists. The naturalist, as the term implies, rules God out of the universe from start to finish, the claim being that nature is abundantly able to look after herself, and all things committed to her care, independent of any antecedent, outside, or supernatural, interposition. The supernaturalists, on the other hand, admit God into all the schemes of the universe, including evolution, and place nature more or less under His control. In the mind of extreme supernaturalists, evolution is God's method in world building; others contend that after God had set things going, all has been left to run its course. But all believe in what is implied in the terms 'natural selection,' 'struggle for existence,' 'survival of the fittest,' and 'transmutation.' The main difference between the two is that the supernaturalist denies spontaneous generation, or that life originates of itself, but as to process of development, after the problem of origin of

life has been settled, they both adopt the hypothesis of natural selection and transmutation. But the moment a supernatural factor is admitted into the scheme of the universe, the whole theory has been weakened. If God is needed in the creation of life germs, why not in other things? But it is the supernaturalists that have done perhaps more to destroy faith in Bible revelation than the proponent of a coarse, materialistic evolution.

"The general impression has been created by newspapers, lecturers, liberal theologians, high school and some university and college professors that 'evolution is accepted by all scientists and publicists,' that it is opposed only by persons who are not familiar with either the evolution hypothesis or the facts of natural history, that it is misunderstood and misinterpreted, etc. Canon Barnes of Westminster made the statement this year: 'Evolution began as a possible theory. Darwin showed that it was a probable theory. We now assume it to be a fact, because all the evidence that biologists discover confirms the idea. We must accept the authority of men of science within their own domain.' He continues: 'From electrons came matter. From matter life emerged. From life came mind. From mind spiritual consciousness developed. Man, who rules the world to-day, probably came from lower mammals which sprang from amphibians, which, in turn, came from fishes, and they, in turn, from segmented worms.'

"Now the fact of the matter is that many expert anthropologists, biologists, and geologists have for several years discarded these theories. We wish to quote from some of these: Prof. William Bateson, former president of the British Association for the Advancement of Science, declared at Toronto, December 28, 1921, that it was impossible for scientists any longer to agree with Charles Darwin's theory of the origin of species. 'There was no evidence of any one species acquiring new faculties, but that there were plenty of examples of species losing faculties. Species lose things, but do not add to their possessions. . . . Variations of many kinds, often considerable, we daily witness, but no origin of species.' Dr. William Hanna Thompson, president of the New York Academy of Medicine, says: 'The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate, owing to its principle's being wholly negative. Selection of any kind does not produce anything.' James Orr, distinguished Scotch professor, who has gathered 'the latest views firsthand,' states: 'The greatest scientists and theologians of Europe are now pronouncing Darwinism to be absolutely dead.'" MUELLER.

**A Setback to Bahaism.** — Relative to this modern delusion, which a short time ago seemed to enjoy the vogue in our country, the *Watchman-Examiner* (May 18) states the following: "Bahaism has recently received a serious setback, according to the following report which has just gone out through the religious press of Chicago: 'The Bahaist Temple project, located in Wilmette, a suburb of Chicago, has been widely advertised in the religious press. It has been announced that a $10,000,000 structure was to be erected, and during

the past winter the foundation was laid for the building. Now comes the announcement that the Bahaist organization is being sued by the foundation contractor for $13,000. Since suit was entered, no further work has been done on the structure. The leaders, when asked with regard to their resources, declare that they receive offerings continually from all parts of the world. There are about 3,000 Bahaists in the United States, according to the census. It is stated that Chicago is one of the strongest centers for the sect in this country.'"

MUELLER.

**"The Ethical Conception of Christ."** — Under this heading the *Presbyterian* (May 4) expresses itself as follows: "Scores of teachers and preachers among us fully believe in the ethical Christ. He is to them the pathfinder of the new way to God, who preaches a new God and reveals Him in his own life. He is a man and a son of God just as we are or may be, in whom the 'God-consciousness' reveals itself, as in no man before or after him; but in holiness he is only quantitatively, not qualitatively, removed from us. He is therefore our great example, and every true Christian should endeavor to follow him as far as he may. The true deity of Christ has been surrendered as well as his sacrificial death, and the latter has been replaced in the teaching of many by the 'sacrificial life of the believer.' No one, perhaps, has delineated this conception of Christ more clearly and with greater enthusiasm and ability than Dr. Heinrich Weinel, of Jena, in his wonderfully illuminating book, 'Ist das liberale Jesusbild widerlegt?'"

"Weinel and all like-minded scholars reject the doctrine of inspiration; to them the Scriptures are mere literature, to be subjected to the severest textual and historical criticism. Thus the whole story of the life of Christ is expunged and emasculated until only what seems psychologically probable and possible is left. When we look at the Christ as He finally escapes the hands of His critics, we may well wail with Mary, 'They have taken my Lord away, and I know not where they have laid Him.' But still this poor remnant of the historical Christ is deemed to be the ethical ideal of the ages. He teaches us what it means to be 'homesick for God.' Says Weinel: 'It is the figure of a pure and strong, a good and a true man, who had devoted himself and his life to his people to make it pure and strong through the preaching of God the Father and a life out of the fulness of faith; a man, who in the cornfield and among playing children, in the many-colored beauty of the lilies, and in the song of the birds heard the voice of God.' He considers Christ 'a prophet who has walked the pathway of love and sacrifice, loyal even to the death of the cross.' All is found in His life, much in His teaching, and little or nothing in His death. For His teaching must by no means be accepted as the final word. Says Weinel: 'We do not subject ourselves to his view of the world, his faith in spirits no longer explains to us illness and sad events in the history of man; his ideas of heaven and hell, yea, and a great part of his religion which depends on them, . . . all that has dropped away from us.' Christ is the ethical

ideal of humanity, who illumines the whole long pathway of history in every detail and every relation.

"How familiar all this sounds to us! Half a century ago this new doctrine — not so new, therefore, as it would seem to be — was offered to the Church of the Netherlands. It was widely hailed and for a time swept the Church. But soon it was seen that halting on an inclined plane is impossible, and from this ethical mysticism people swiftly passed into the realm of absolute negation. And thus it will prove to be in America. As an ethical ideal, a Jew who lived two millenniums ago has precious little to say to our day. As the world's Savior, as the Lamb of God, which taketh away the sins of the world, as the Founder of historic Christianity, and of a faith for which thousands have gladly died, He stands forever unchanged and unchangeable." MUELLER.

**The Southern Baptist Convention** held its sixty-seventh annual meeting at Jacksonville, Fla. More than 4,000 were present. We quote from the report on the convention printed in the *Watchman-Examiner:* —

"According to custom, the president, Dr. Mullins, was reelected. It is generally understood that the president shall serve for three years. . . . The convention sermon was preached on the evening of the first day to a great audience of men which must have inspired the preacher. The women were absent in their own meeting, and yet the great tabernacle was three-fourths full. What a body of men this was! How they sang, how they prayed, how they listened, how they responded to the preacher! This annual sermon was by Dr. Samuel Judson Porter, of the First Church, Oklahoma City, Okla. It was an eloquent, but profoundly thoughtful discourse, delivered without notes and with great earnestness. The text was Heb. 10, 12—15.

"All the boards of the convention had a year of unusual prosperity. The Sunday-school Board has net resources of $1,060,869. Its receipts for the year were $1,289,489, a gain of $141,769 over last year. Out of its earnings, outside its direct business, it spent in denominational work $235,242. The Sunday-school enrolment is 2,201,345, a gain of 234,735 for the year. Six hundred and thirty-two churches were helped during the year by the Department of Architecture. The statistical department gives the following convention figures: Churches, 28,256, a gain for the year of 812; a membership of 3,284,634, a net gain of 85,629. There were 241,462 baptisms during the year.

"The Foreign Mission Board closed the year entirely out of debt, but in doing so it was obliged to use every possible economy and to refuse to enter many open doors. Addresses by Secretary Love and Drs. O. C. S. Wallace and W. F. Powell detailed the work of the Board, giving much interesting information. Workers from the field and a magnificent group of young people all ready to start for the field aroused enthusiasm by their presence and addresses. . . .

"The Ministerial Relief and Annuities Board is making steady progress. Last year it paid out to beneficiaries $128,966. With no

large gifts it has built up assets amounting to $1,149,088 during the past three years. Dr. Lunsford, the big-hearted secretary, is doing his utmost to provide for old and broken ministers, but he needs many more millions of dollars before his board can become thoroughly effective.

"The new Education Board, of which Dr. W. C. James is secretary, is functioning in many ways. . . . In the territory of the convention there are fifty-four academies, twenty-four junior colleges, thirty-six standard senior colleges, three missionary training-schools, and two theological seminaries. Last year there were enrolled in these schools 31,956 students; among these 2,466 are ministerial students, while 2,417 other young people in the schools are preparing for some kind of missionary or special Christian service. It has also been found that of the total enrolment of 45,494 in the State schools of the South, 9,403 are Baptists. Despite this interesting array of figures, the Education Board calls attention to the fact that Southern Baptists are doing too little for the education of their boys and girls, and that every possible effort must be made to increase the number of students and improve the character and raise the standard of the schools if the efficiency of Southern Baptists is to keep pace with their phenomenal numerical growth. The convention put on record its determination to safeguard the schools of the South from heretical teachings which will rob the young people of our day of their birthright privileges in Christ Jesus. . . .

"Dr. Livingston Johnson, president of the board of trustees, announced that Wake Forest College, Wake Forest, N. C., would soon come into the possession of a legacy of $1,250,000, bequeathed to the institution as a residuary legatee by Jabez C. Bostwick, who during his lifetime was a generous benefactor of the college. The announcement created enthusiasm, and the whole convention arose and sang 'Praise God from whom All Blessings Flow.'"

"The Southern Seminary, at Louisville, of which Dr. E. Y. Mullins is president, reported an enrolment during the last session of 414 students for the ministry and 270 women attending lectures and preparing for Christian work. A beautiful tract of land adjoining Cherokee Park in the suburbs of Louisville has been purchased, and on this tract in the near future a group of finely equipped buildings will be erected as the new and much-needed home of the seminary. The Southwestern Seminary, of which Dr. L. R. Scarborough is president, reported an enrolment for the past session of 406 students for the ministry and 390 women taking special courses, and an enrolment of 924 in the correspondence courses of the Seminary.

"Sentiment seems to be developing for the establishment of a new theological seminary to be situated nearer to the Atlantic coast than either of the old seminaries. Both the Southern and the Southwestern seminaries are crowded to overflowing, and fully 1,500 students for the ministry are now in the Southern schools and colleges preparing to enter a theological seminary. Either the established seminaries must greatly increase their facilities, or a new seminary

will be necessary. A committee of which Dr. Rufus W. Weaver, president of Mercer University, Georgia, was chairman, urged that further study be given to the matter during the coming year by a committee representative of all the States. Mercer University has a theological department of more than 100 students, and the Georgia Convention presented a memorial to the Southern Convention asking it to make Mercer's theological department the nucleus of the proposed new seminary. The whole matter will be referred to a committee for further study. The matter of a South-wide university will also receive thoughtful consideration."

"The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is a wonderfully effective organization. Besides its far-reaching educational work among the young people and women of the churches, it raised last year more than $3,000,000, or nearly one-third of the total amount raised by the convention. At the Chattanooga Convention last year the Union asked for a representation of women on the executive committee and general boards of the convention. A committee was appointed, of which Dr. W. J. McGlothlin, of Furman University, was chairman, to consider the matter and to report at this convention. The committee's report was in favor of granting the request of the Woman's Missionary Union and recommended changes in the constitution of the convention providing for the appointment of women on all boards of the convention. Dr. A. J. Barton, of Louisiana, offered a substitute for the report of the committee, and this substitute was adopted by a vote of 1,151 to 615. The substitute declared that, as women are members of the convention, they have already all the rights and privileges of members, and that the Committee on Nominations should bear in mind that committees and boards should be composed of those best fitted to serve on them regardless of sex. This leaves the matter practically where it was before, and really refuses to the women the particular representation desired by the Woman's Missionary Union. The debate waxed hot on this question. Dr. J. W. Porter, of Lexington, Ky., expressed the opinion that present tendencies suggested that a time might come when women would preside over the convention, and with great earnestness he cried out: 'I know that we cannot get along without the women, but I hope the convention will die, or that I will die, or that Christ will come before the women have control.' . . .

"Last January, at the invitation of President Wood, of Stephens Junior College, a group of about thirty men and women from the Northern and Southern Conventions met at Columbia, Mo., for a three days' conference concerning matters of mutual interest to Northern and Southern Baptists. . . .

"Dr. Mullins, through the executive committee, presented the recommendations to the Southern Convention, and a committee was appointed to consider them and to report. The committee, of which Dr. John E. White was chairman, made the following report: —

" 'Your committee to which was referred the resolution from the conference of brethren of Columbia, Mo., begs leave to submit its report to the convention. Two requests were submitted through the

executive committee to the Southern Baptist Convention from this conference. First, that the Southern Baptist Convention appoint a committee of nine to act with a similar committee of the Northern Baptist Convention as a standing joint committee of comity and co-operation, which should be known as a joint committee of conference for matters of particular cooperation. Secondly, another committee of nine to form with a similar committee of the Northern Baptist Convention a joint committee which "should be charged with the duty of preparing a statement of faith and polity briefly and embodying the basis of fundamental principles and beliefs of Baptists."

"'Your committee, after full discussion, presents the following report: First, that the present relations between the two conventions of American Baptists are wholly fraternal and sympathetic, and there exists no barrier to particular agreements between the accredited agencies of the two conventions in matters of particular cooperation. Therefore we do not recommend the appointment of a standing committee as requested. Secondly, that the Southern Baptist Convention does not desire to take the initiative in the matter of formulating a general doctrinal statement for American Baptists, inasmuch as there exists at this time on the part of the Southern Baptists neither demand nor necessity for any new statements of Baptist faith and polity.'

"After a few brief remarks by Dr. Mullins, in which he justified the holding of the Columbia conference, the report of the committee was adopted by a unanimous vote, and the whole matter was thus disposed of." FRITZ.

**A New Trick of Christian Science.** — "People who are worried about *The Shorter Bible,*" remarks the *Continent,* "would do better if they transferred the major portion of their anxieties to a lesser, but far more perilous booklet entitled *The Runner's Bible,* which is on sale in many bookstores, and which has attracted considerable attention as apparently a very suitable gift for a Christian friend. The title is drawn from the familiar verse in Habakkuk: 'Write the vision and make it plain upon tablets that he may run that readeth it.' In this case, however, the advice may be more wisely taken as a warning to run away from some things inside this volume. For while the Scripture inside is all right, the comments are nothing but a thin distillation of 'Mother' Eddy's Christian Science doctrine. Though there is no reference to *Science and Health,* many of its phrases reappear, and like the author of *Science and Health,* this commentator reduces sin to an error and sickness to an imagination and the Lord Jesus Christ to a principle. Whatever may have been left out of *The Shorter Bible,* all that is in it is Scripture. But *The Runner's Bible* has a lot else that is made to appear Scriptural only by the violent exegesis of which Mother Eddy was a past mistress, and in which this author is apparently a very apt pupil." — *Watchman-Examiner.* FRITZ.

**The message of Dr. Charles M. Sheldon** to the churches of America in the *Christian Herald* of June 3 declares that the Master

will disown those churches that will not get together. This assertion requires further elucidation. Jesus has not only preached brotherly fellowship, but also separation, Matt. 7, 15 ff., and war, Matt. 10, 34 ff. His return to Judgment will be for the purpose of a separation. Matt. 7, 21 ff.; 25, 32 ff. His warning in Matt. 24, 23 ff. cannot be heeded without a separation. This teaching is echoed in the writings of His apostles. Rom. 16, 17 f.; 1 Tim. 6, 3 ff.; 2 Thess. 3, 6 f.; 2 Tim. 3, 5; Titus 3, 10; 2 John 10 f. In view of these passages there is rather a distinct danger that some of those who "get together" will be disowned. The *Lutheran Standard* (July 6) points out that getting together is not *per se* a virtuous action. All depends on the character of the persons who get together, and how and why they do so. The getting-together process itself has been regulated by Scripture. D.

**United States.** — A national Biblical museum is being planned for Washington, D. C. It is to afford Bible-students a place and every possible aid for Bible-study. The plan and purpose of this enterprise are magnificent; of the uses to which it may be put we cannot but think with a feeling of uneasiness. — In conferring upon President Harding the degree of Doctor of Laws, Dean West of Princeton University said: "Warren Gamaliel Harding. Trained in boyhood to habits of thrift and honor, guided by happy influences at home, schooled in youth, both as student and teacher, in the elemental lessons of our civilization, helping always in the life of his own community learning, and forming public opinion in his editorial career, he further enlarged his views by travel to observe conditions in European states, and by continuous service, State and national, and with marked success in the United States Senate. Faithful from the first 'over a few things,' he has been made 'ruler over many things' as the President of our Republic. Whatever different party judgments may properly be held as to policies, our people are one in honoring his readiness to seek the best advice, his strict endeavor to find the real truth, his capable handling of complicated difficulties, his immense patience and self-effacing modesty. The sweeping away of extravagant waste and the forming of a budget system show him a master in finance. His vote as Senator for the antistrike clause in the railroad bill and his attitude as President on the bonus reveal his quiet courage, and the great work of the conference for limiting armaments, assembled at his call, has won the gratitude of the world. His charter in things political is the Constitution. His guide in things spiritual is the Bible. First seeking to make American liberty sure, he is well aware that charity begins at home, but does not end there. He stands in the tradition of Lincoln, a man of the people, leading the people, heeding the will of the people and the need of the world." In these days when some of our brethren are studying the requirements of our great American schools for this, that, and the other, and some are compelled to seek to be accredited by our great schools, it may not be amiss to point out that the above is not an enumeration of requirements leading up to the LL. D. for one who

has taken no course in jurisprudence, written no thesis in law, achieved nothing in the science of jurisprudence. One way we have in America for getting an academic degree is by becoming President of the United States. — Reporting a commencement of Howard University for colored people, Mrs. Monroe remarks (the *Lutheran,* June 29): "Let us be careful how we treat people of other races. A bright man from India here for the world conference says: 'It is very absurd to call black people colored. They are not colored; God made them so. The women who color their cheeks and lips red, their noses white, their eyebrows black, are the real colored people.' If trouble comes through the black race, the Jew and the Jap will join with them. Read a new book, called *The Birthright,* by a negro." — At the sixteenth quadrennial International Sunday-school convention at Kansas City, Mo., June 21—27, Dr. W. O. Thompson, president of the Ohio State University, discussed a revival of religious education and said: "It is well to keep in mind that in the last three or four years there has come a deepened conviction in the minds of educators and Sunday-school people as to the necessity of a nation-wide program for the religious education of the youth. At this convention, therefore, will be presented the two great issues before the Sunday-schools, the evangelization of the youth and the adequate religious education of the children of America." This looks ominous. D.

**Germany.** — Dr. Ludwig Ihmels of the theological faculty at Leipzig succeeds Dr. Dibelius as *Oberhofprediger.* The Saxon court has gone out of existence since the revolution, but the title is still retained and with it the distinction that the incumbent of the office is the head of the Lutheran ministry of Saxony. Dr. Ihmels's residence will be at the capital of Saxony, Dresden. There is a rumor that the next convention of the Synod of Saxony will choose him *Landesbischof.* — Dr. S. P. Long has made a tour of study and inspection through Spain, Italy, Greece, Turkey, Syria, Palestine, Egypt, and France. Before starting for the Scandinavian countries he writes from Germany (the *Lutheran,* July 6): "The last week it was my privilege to be in Wittenberg when twenty-eight bodies of the Evangelical churches signed a new declaration of union on Luther's table, over Luther's grave in the *Schlosskirche.* As I looked at the monuments this week of Luther at Berlin, in Erfurt, in Eisenach, in Wittenberg, and in scores of churches and heard nothing but Luther and Christ in all the addresses and no mention of Calvin or Zwingli, I could not help but think that Luther lives all over Germany to-day as he never did before. Let all Lutherans remember that the union signed at Wittenberg on last Ascension Day does not ask Lutherans to give up their Confessions. The Church of Germany is fighting now for her existence. The preachers and students are making terrible sacrifices. The state has practically withdrawn her support, and the people are taxed to death to pay war indemnities, and never knew how to support the Church by free gifts. What Germany needs now is to get away from all rationalism, and a minister who will smash the valuable dark windows of Roman-inherited cathedrals and preach

heart-pricking sermons such as Peter did, and shake off the papish custom of formality, and meet the people as common sinners saved by grace. Germany is now passing through the fires, but comes out as pure gold. As far as I have seen the world, no nation on her stately buildings and monuments gives such prominent and universal honor to Jesus Christ as does Germany; and will God forsake her? Never!" Happy the man who can cherish these confidences, and would that they might come true! It is not a question of God forsaking Germany, but of Germany finding its way back to the God whom its spiritual leaders and many of its people have forsaken. Of this there is some prospect, but it is not great. In the circles of the former *Landeskirche* there is an evident desire to take as much as possible of the former *status rerum* over into the new church, and to form a numerically strong alliance for the purpose of making an impression on the general public. — A redeeming feature of the "Black Shame" is reported in the *Lutheran* (June 22): "Among the black troops occupying the Palatinate are a number of young Lutherans of the Norwegian and Parisian missions in Madagascar. In contrast to their still heathen countrymen, they behave decently and orderly and are befriended by the Y. M. C. A.'s. At Speyer, *e. g.*, they stroll out together into the country, singing hymns having melodies known to Lutherans all over the world, to the astonishment and relief of the white people passing." — At the *Kaiser Friedrich Gedaechtniskirche* at Berlin Prof. Dr. Sellin recently preached a sermon to academicians, in which he applied the episode recorded in 1 Kings 19, 4—18 (Elijah at Horeb) to the present state of humiliated Germany. The sermon was full of the terminology of orthodox Christian teaching. It pleaded for repentance and faith, spoke of a necessary regeneration and of the Holy Spirit, touched slightly on human disability in spiritual matters, and referred to Jesus as the Savior. It was, moreover, replete with evangelical citations from the Scriptures. And yet, unless one assumes that the preacher was addressing an audience fully trained in the Biblical *via salutis* and habituated by constant personal practise to its application at every stage of the divine pedagogy which sovereign grace applies to God's wards of mercy, the sermon was unsatisfactory; it left the impression that there was a sinister use made of good old Bible-terms and phrases that have taken on a new meaning and value after being recoined by modern theologians. Dr. Sellin's own theological position is too well known (and his commentary on the Minor Prophets just off the press reveals his position afresh) for any one who is conversant with the fundamental principles and the aims of modern theology to listen to it with unmixed pleasure and to be truly edified by it. It was vague in setting forth the operations of divine grace, the distinction between Law and Gospel, and flagrantly omitted all mention of the share which the destructive modern theology has had in wrecking the German nation. Unless the paganizing influences and effects of this theology on millions of Germans and other people is penitently acknowledged and this theology is scrapped as it deserves to be, there is little to be hoped for

from the Germany which in years to come may rise from the present ruins. The political reconstruction through the deft manipulation of national and international issues is, of course, possible; it is even probable. But that will be comparatively a trivial affair to Christians and without the least benefit to the Church. In fact, if modern German theology were given another chance together with the political rise of Germany, we may look for another instance of seven devils coming into the place where before there was one. D.

**Austria.** — The Viennese orthopedic surgeon Dr. Lorenz, who has been visiting and treating sufferers in our country, stated, in a very earnest and sincere manner, to a reporter of the *Detroit News* that the medical science or any other science "does not destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God." The question now arises whether this statement of Dr. Lorenz can be taken to mean that atheistic scientists are not honest men. Some of us have thought so and said so long ago, but the "honest atheist" is still stalking in the literature of the day, also some religious literature. The tenor of Rom. 1, 19. 20 is to exhibit the atheist as a person of unpardonable ignorance, while Rom. 2, 14. 15 stamps him as insincere. D.

**Sweden.** — Archbishop Soederblom, seconded by the bishops of Lund and of Scara, has cordially replied to the overtures made by the late Lambeth Conference to establish intercommunion between the Anglican and the Swedish state churches. While the archbishop voices his disagreement from the Anglican Church on the two fundamental doctrines of the Church (Apostolic Succession) and justification by faith, he indulges nevertheless the hope of a union with Anglicanism because of the many points of agreement that have been historically fixed in the Augsburg Confession and its adaptation, the Thirty-nine Articles. The Swedish archbishop is unquestionably the greatest Lutheran church politician of the day, and church union is his *métier*. Ecclesiastical Anglicanism has found the Swedish Lutheran Church in this country a promising mission-field in the past, and may repeat its efforts in the future. Its favorite method of union with the Swedes is by benevolent assimilation of the latter, just as political Anglicanism is benevolently assimilating the greater part of the world. An imperialistic stomach can take in many things so long as its *imperium* is granted. The Church and State of England go together in this respect, for Anglican bishops are officers of the British crown. The Swedish archbishop has already declared himself agreeable to fellowshiping Anglicans in pulpit and at ordinations and to offering an exchange of the Lord's Supper with Anglican communicants. Which means that his defense of the Lutheran position on the doctrine of the Church and of justification by faith is a mere oratorical effort addressed to the galleries, and a sort of confessional alibi prepared beforehand whenever they begin to hunt the man who sold Swedish Lutherans to British Episcopalians. The archbishop's unification scheme embraces also Roman Catholicism,

and he would call the new church of his hopes and dreams the Evangelical Catholic Church. This is very consistent; the only suggestion that could be made is to take the devil into this scheme. But perhaps he does not have to be taken in first. D.

**Italy.** — Aviators will join an act of worship to an act of their craft when they carry the new statue of their patroness, the Madonna of Loretto, from Rome. A year ago the old wooden statue, carved according to Catholic belief by St. Luke, was destroyed by fire, and a new statue was carved from cedar wood. Fire can destroy idols, but not idolatry. D.

**Poland.** — The *Lutheran* (July 6) reports a withdrawal of the German-speaking Lutherans in Poland from the jurisdiction of General Superintendent Bursche and the Warsaw Consistory "on account of repeated acts of injustice caused by his Polish superpatriotism. . . . The report given by the organ of the General Lutheran Conference does not accuse the congregations of hastiness. The congregations will organize separately." D.

**Russia.** — The proposed transfer of St. James's Lutheran Church at Riga to the Roman Catholics has not been made thanks to vigorous protests sent to the Latvian government by the Lutherans in Latvia, the National Lutheran Council in America, the *Allgemeine Lutherische Konferenz* in Germany, the high church officials of Hungary, Sweden, and other lands. But the danger that the transfer will be made still looms in the distance. The Latvian politicians seem to be working with the Vatican with this end in view. D.

**Africa.** — By an agreement between the Leipzig Mission Society and Dr. Brandelle of the Augustana Synod the latter body has taken charge of the former body's extensive mission-field in Tanganyika Territory with its 6,000 Christians, 2,000 pupils in school, and 88 teachers in schools and congregations. The cost of conducting this mission before the war was about $48,000 annually. D.

---

## BOOK REVIEW.

*Rev. F. W. Herzberger, St. Louis, Mo.:* —

**A Handbook of Outlines for the Training of Lutheran Deaconesses.** Edited by *Paul E. Kretzmann, M. A., Ph. D., B. D.* Paper cover, 85 cts.; cloth cover, $1.00.

The outlines offered in this book are intended for the use of teachers and pupils of training-classes in Lutheran deaconess motherhouses. According to the plan which the *Handbook* suggests, the probation period of three years is divided into three terms of forty weeks each, lessons beginning in September and ending in June. There are ordinarily two lessons, or lectures, a week, making a total of eighty in one school-year, or term, and a grand total of 240 lessons during the entire probation period. In the first year the following subjects are studied: "The Great Need of Trained Women Workers and Their Field of Activity"; "The Office of the

Lutheran Deaconess"; "The Qualifications of a Lutheran Deaconess"; "History of Missions." In the second year: "Bible-study"; "The Fundamental Doctrines of Scripture"; "The Distinctive Doctrines of the Lutheran Church." In the third year: "The Various Departments of the Deaconess's Work, such as the study and training of the child and the adolescent; the business training of the deaconess; spiritual ministry in every department of deaconess work, graduation and installation; duties towards the motherhouse." The Appendix offers a form of installation of deaconesses, a form for emergency baptism, and suitable prayers for various occasions. The author has endeavored to make the *Handbook* a most practical book, which those who are connected with the task of training deaconesses will find very helpful. MUELLER.

*Rev. Geo. A. Schmidt, Selma, Ala.:* —

**Proceedings of the Fifth Convention of the Alabama Luther Conference of the Ev. Luth. Synodical Conference of North America.** Held at Joffre, Ala., November 6—9, 1921. 28 pages, 5½×8½. 10 cts.

This little pamphlet contains much of interest to the friends of Colored Mission work. At the annual gathering last year of Synodical Conference teaching forces in the Lutheran day-schools of the Black Belt a number of doctrinal papers were read and a number of essays presented by teachers in the schools. Among the essays of the Colored workers we note a paper on "Infant Baptism" by Rev. Berger and various papers dealing with problems of Christian education by four woman teachers in these mission-schools. The contents and the mode of presentation are excellent. To the future historian of our Colored work these *Proceedings* will prove valuable. GRAEBNER.

*The American Luther League of Fort Wayne, Ind.*, has issued in tract form Professor Dau's Address from Jer. 15, 19. 20, delivered at the celebration of the seventy-fifth anniversary of the Missouri Synod on May 7. The tract is to be distributed in the same manner as former tracts of this society.

*Johannes Herrmann, Zwickau, Sachsen:* —

1. **Nimm und lies!** Von *Dr. Otto Willkomm.* 67 pages. M. 17.
2. **Etwas zum Nachdenken.** Von *M. Willkomm.* 4 pages. M. .60.
3. **Ein Wort eines alten Bibelfreundes fuer die alte Bibel.** Von *Aug. Frese.* 48 pages. M. 12.50.
4. **Die Bibel Gottes Wort und des Glaubens einzige Quelle.** Von *Dr. Heinr. Ebeling.* 128 pages. M. 20.
5. **Die Hauptunterschiede zwischen der evangelisch-lutherischen und der roemisch-katholischen Kirche.** Von *Aug. Stallmann.* 32 pages. M. 4.
6. **Bibelwort, bester Hort.** 12 Bibel-Jubilaeumspostkarten mit Versen von *Fr. Gillhoff.* M. 11.
7. **Maechte der Finsternis.** Die indischen Goetter und ihre Anbetung. Von *Albert Huebner.* Mit 30 Illustrationen. Concordia Publishing House, St. Louis, Mo. 82 pages. Bound. 50 cts.

All these publications are valuable as regards their Scriptural contents and the unflinching testimony they bear in behalf of God's Word and

Luther's teaching. Moreover, they are most timely: Nos. 1—4 and 6 because of the four-hundredth anniversary of Luther's publication of his German New Testament, which occurs in the fall of this year; No. 5 because of the vigorous and vicious Jesuit propaganda to which wretched and wrecked Germany is being exposed at the present time. No. 7 is a treatise written by a former missionary of our Synod in India, that offers delightful and instructive material for reading and discussion to our mission societies. D.

*Verlag des Schriftenvereins (E. Klaerner):* —

**Wie wird die Kirche gebaut?** Eine zeitgemaesse Betrachtung nach Apost. 12, 24. Von *Pastor Th. Reuter.*

The object of this tract is to show the nature and purpose of the Christian Church and the only true means by which it is established on earth, *viz.*, the Gospel of Christ. The pamphlet is directed against present-day attempts in Germany to establish a people's church, and is an excellent little essay, which may be read with profit also by the clergy and laity of the American Lutheran Church. MUELLER.

*Lutheran Book Concern, Columbus, O.:* —

**Occasional Sermons.** Vol. II: Introductory, Farewell, Conference, Confirmation, Confession, Communion, Reformation, Marriage, Brotherhood, Women's Society, Luther League, Baccalaureate. Collected and edited by *Rev. J. H. Schuh, Ph. D.* $2.50. Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of *Occasional Sermons* published by the Lutheran Book Concern, Columbus, O. What has been said of the former volume may be applied also to this. In general, the writers have followed approved standards of sound Lutheran Gospel-preaching. However, the sermons are not of equal value. Some are excellent, others mediocre, while a few, following sectarian models, betray a spirit foreign to the spirit of the Lutheran Church. The sermon on "Education and Freedom" is based upon a false application, if not perversion, of the text, and abounds in obscure and ambiguous statements. On page 596 the writer says: "Theology that teaches that man is utterly depraved overreaches itself, as every man-made religion testifies." On page 591 we read: "A greater amount of truth is found in the religion of Mohammed, the Arabian prophet." On page 590: "In every religious system, however loaded with superstition, there is some truth. If nothing else, there is that one far-reaching truth illustrated, namely, that man is a religious animal — and he is the only one." Similar vague, ambiguous, and misleading statements occur also in other sermons. For instance, on page 502 it is said: "This Christ ideal plants a new life within us, the faith that binds us to Jesus." The author here obscures the clear and correct statement made in the previous paragraph by the use of a word which in itself is too indefinite, general, and misleading, to say anything. Faith that binds us to Jesus, the new Christian life, is not implanted into us by any "ideal," but by the Holy Ghost through the preaching of the Gospel. Let the preacher beware of rhetoric. He must employ a terminology which

clearly conveys the thoughts that he desires to express. If read with care, these sermons may prove helpful to the preacher who is called upon to preach "occasional sermons." MUELLER.

**Sermonizing.** *Rev. H. J. Schuh.* 25 cts.

A brief statement of the principles of homiletics. In a clear and comprehensive manner the author briefly discusses the preparation and the delivery of sermons. As a review, these paragraphs may be read with great profit. MUELLER.

**Das erfolgreiche Kuvert-Finanzsystem.** Seine Einfuehrung und Durchfuehrung. Von *Pastor Samuel A. Stein.* Second Edition. 27 pages.

The author of *A Guide in Church Finance,* noticed in previous issues of our Book Review, here comes forward with a German publication that is meant to be the companion of his former English effort and is as timely and practical as the former. D.

*Augustana Book Concern, Rock Island, Ill.:* —

**The Augustana Quarterly.** Vol. I, No. 1, March, 1922. 96 pages, 6×9. $2.00 per year.

Intended primarily to serve the pastors and churches of the Augustana Synod, this new quarterly has an appeal to American Lutheranism at large. In 1921 the Ministerium of the Augustana Synod acted favorably on the petition of the Iowa Conference, and on recommendation of that body the Synod authorized Augustana Book Concern to assume the financial responsibilities for the venture. It is edited by a staff composed of pastors of the Augustana Synod, Rev. A. F. Almer of the Minnesota Conference being editor-in-chief. The *Quarterly* is bilingual. Of the 96 pages in this first issue, 37 are in Swedish and the other two-thirds of the magazine in English, almost a disproportion of English reading-matter when it is considered that of the Swedish synod's 754 pastors only 233 were born in America, while 521 were born and have partly received their education in the fatherland, *i. e.,* Sweden. The articles contain a fine balance of practical and scientific subjects, and if the quality of the first issue is maintained, the venture deserves the support of Swedish Lutherans. The note of a confessional Lutheranism prevails, though the article on "Signs of Life in the Swedish Church" (written in Swedish) contains statements which certainly constitute a concession to the indifferent and unionistic spirit which is at the present time riding the Lutheran State Church of Sweden to its doom. GRAEBNER.

*The United Lutheran Publication House, Philadelphia, Pa.:* —

**The Passion of Our Lord.** Seven devotions, compiled by *W. Hoppe, D. D.,* pastor of the Lutheran Church of the Ascension, Savannah, Ga.

In *The Passion of Our Lord,* the Rev. W. Hoppe offers seven services arranged primarily for use during Holy Week, but suitable also for the entire season of Lent. Each service is composed of a number of hymns, versicles, Scripture-readings, and collects. The musical settings of the versicles and chants have been prepared by *E. S. Roberts,* organist and choirmaster of the Lutheran Church of the Ascension, Savannah, Ga.

The chants have been taken largely from Dr. J. A. Seiss's church songs, but most of them have been rewritten to suit the place where they are found. While the services are primarily song- and reading-services, a brief Lenten address might easily be inserted into the program, which would add to the dignity and solemnity of the devotions. We believe that our pastors will find these Lenten services both beautiful and inspiring.

MUELLER.

*Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill.: —*

**Quellen und Dokumente zur Geschichte und Lehrstellung der Ev.-Luth. Synode von Iowa u. a. St.** Gesammelt von *G. J. Fritschel, D. D.* 9. Lieferung. Pages 353 to 401. 35 cts. Entire volume, $3.00.

This is the concluding instalment of the Iowa Synod historian's collection of documents bearing on the early history of the Iowa Synod. It contains the reprint of various series of theses from 1873 to 1882 bearing on predestination, also the Toledo theses on "open questions," and various theological opinions of German theologians which entered into the American controversy. The "material for further studies," pages 383 to 387, is of special value to the future historian. GRAEBNER.

*George H. Doran Co., New York City: —*

**The Biblical Encyclopedia.** A Collection of Notes, Explanatory, Homiletic, and Illustrative, Forming a Complete Commentary on the Holy Scriptures, Especially Designed for the Use of Ministers, Bible-students, and Sunday-school Teachers. *James Cowper Gray* and *Rev. George M. Adams, D. D.* Vol. I: *Genesis to 2 Kings* (975 pages and 34 pages of index); Vol. II: *Chronicles to Proverbs* (939 pages and 31 pages of index); Vol. III: *Ecclesiastes to Malachi* (903 pages and 19 pages of index); Vol. IV: *Matthew to Acts* (730 pages and 29 pages of index); Vol. V: *Romans to Revelation* (746 pages and 22 pages of index).

The feature which gives this commentary its peculiar face must be exhibited to the eye: it is the ingenious manner in which illustrative material of the anecdote type, references to parallel text and emphases (in bold-face type), have been crowded in smaller type into a margin of three-fourth inch width. Other features of the system adopted for this commentary are: 1. the introduction to each book, very brief and pointed, printed in the center of the page, leaving a good deal of empty space on this page; the obverse is also empty. The Introduction to Genesis may serve as a sample: "I. The Title. From GK *genesis, a birth,* because it describes the generation or production of all things. The Hebrews called this book *Bereshith* = in the beginning; from the first word in the Hebrew text. II. Authorship. Jewish tradition ascribes the authorship to Moses. The way in which Genesis, in common with the other books of the Pentateuch, is referred to by our Lord and the apostles leads to the conclusion that it was in some sense the work of Moses. But it is evident from the book itself that ancient documents were used in its composition. There are also here and there marks of addition or revision by a later hand. III. Time. About 1500 B. C., so far as it was the work of Moses. IV. Contents. The book falls naturally into two portions:

(1) the early history of the race of mankind in the first eleven chapters; (2) the history of the patriarchs, as the ancestors of the people of Israel, in chapters 12—50. V. Design. (1) 'To define the place occupied by Israel among other nations, and to show how it gradually emerges into separate and distinct existence.' (2) 'To furnish the history of the patriarchal Church.' (3) 'It serves as the narrative preamble to the legislation of Moses. It is the first volume of the history of man in relation with God.' There is a unity of plan in the book, in accordance with which the material gathered from different sources is arranged and welded together. (*G. M. A.*)" This introduction shows the influence of higher criticism. Some of the introductions are more extensive, but in no case is there anything like an exhaustive discussion of isagogical questions. Upon the whole it may be said that conservative views are favored. — 2. The synopsis, printed on the next leaf, with much free space remaining and an empty obverse. The synopses have been collected from the works of many authors. As a rule, several synopses are given for each book. Thus for Genesis there is one from Bush and one from Ayre; for Exodus one each from Horne, Blount, Nicholls, Bush, and Ayre; for Leviticus one composite synopsis from Bush and Horne; for Numbers one from Horne and one from Keyl-Delitzsch; for Deuteronomy one each from Angus, Ayre, Blount, Keil, Horne, etc. — 3. The commentary. This is in the form of very brief annotations to particular terms in a text-unit, and is followed by sermon material: brief outlines and prose and poetical quotations, gathered from many sources, and intended to stimulate and fructify the meditation of the sermon-builder. Striking thoughts and bright sayings of many minds have been gathered for this purpose, and thus the proverbial dulness of the average commentary has been overcome. The pages of this *Biblical Encyclopedia* are full of lively and enlivening contents. Depth and thoroughness, of course, had to be sacrificed, and the illustrative material is not always cognate to the text, except by a connection that seems far-fetched. The purpose seems to be to supply preachers and lecturers with material that will make their talks sparkling and entertaining. The true meaning of many a passage has been missed. Imagine, for instance, the effect of a literal interpretation of Canticles. For 2 Tim. 3, 16 the Revised Version has been adopted. The enthroned martyrs in Rev. 22, 4 reigning with Christ in heaven represent "an indefinite and probably a vast period of the prosperity of the Church on earth," etc. D.

**Types of Preachers in the New Testament.** *A. T. Robertson, M. A., D. D., LL. D.* 238 pages, 5×7½. $1.60, net.

Dr. Robertson, professor of New Testament exegesis in Southern Baptist Theological Seminary, Louisville, Ky., author of many theological works, of which the *Grammar of the Greek New Testament* is the most notable, in this volume presents studies of sixteen New Testament characters. His chapters are written in a lively style, and in their happy seizure upon unfamiliar incidents and in their use of analogy and pertinent application reflect the author's mature scholarship. The characters here portrayed and applied to the preacher's business are Apollos (the Minister with Insufficient Preparation), Barnabas (the Young

Preacher's Friend), Aquila and Priscilla, James, Philemon, Stephen, Lydia (the Preacher's Friend and Helper), Silas (the Comrade), Titus (the Courageous), Timothy (the Faithful), Thomas (the Preacher with "Honest Doubts"), Philip (the Evangelist), Matthew (the Business Man in the Ministry), Judas, Diotrephes (the Church Regulator), and Epaphroditus (the Minister who Risked All for Jesus). GRAEBNER.

**Foundations of Feminism.** *Avrom Barnett.* 245 pages, 5×7½. $2.50.

The author discusses first the biological foundations of feminism, or the woman movement (emancipation of women), then the psychological and physiological, and finally the sociological. In the course of his investigation he reviews the various theories of the evolution of sex, the determination of sex, etc. His own theory regarding the variability of the mental make-up of woman is based upon the most recent biological investigations. The sections treating this subject, involving a discussion of the basic germinal elements (chromosomes), and their development, are of absorbing interest. GRAEBNER.

**Texts Explained, or Helps to Understand the New Testament.** *F. W. Farrar, D. D., F. R. S.* 372 pages.

"I acted for some years as Examining Chaplain to the Bishop of Worcester, and at every examination of the candidates for ordination it was my custom to set them a paper of some thirty texts from the Authorized Version, which required explanation, arising in many instances from a necessary change in the reading or accurate rendering of the original. To my astonishment I found that, out of these thirty texts, the majority of these young clerical students never threw any light on more than four or five" — thus the author indicates the origin of this quaint volume, the chief value of which to our theologians I can see in this, that it calls attention to inaccurate renderings or easily misunderstood terms and phrases in the Authorized Version, also as an aid for rapid exegetical review work. Farrar's own explanations are good, bad, and indifferent. For instance, it is good to suggest that the reading in Mark 7, 19 should be: "And goeth into the draught. [This he said], making all meats clean," instead of "purging all meats," which in itself, even without the inserted parenthesis, is unintelligible. This text thus teaches the abrogation of the Levitic law. However, it is a bad explanation to argue from the fact that Matt. 25, 8 should be rendered "are going out" instead of "are gone out," that "the torch of divine grace in the human soul may smoulder into an almost invisible spark, but on this side the grave it can never be *wholly* extinguished. This is the unbiblical "Once in grace, always in grace" theory. D.

*The MacMillan Company, New York City:* —

**A Faith that Enquires.** The Gifford Lectures delivered in the University of Glasgow in the years 1920 and 1921. *Sir Henry Jones.* 278 pages. $2.00.

The purpose of this book the author sets forth in his preface, where he says: "There are many thousands of thoughtful men in this country

whose interest in religion is sincere, but who can neither accept the ordinary teaching of the Church, nor subject themselves to its dogmatic ways. I would fain demonstrate to these men, both by example and by precept, that the enquiry which makes the fullest use of the severe intellectual methods supports those beliefs upon which a religion that is worth having rests. Let man seek God by the way of pure reason, and he will find Him." The aim of the author is therefore to point out how God may be sought and found by the way of pure reason. He furthermore urges the churches to "regard the articles of their creeds, not as authoritative dogmas, but as objects of unsparing intellectual enquiry," since "enquiry not only establishes the truth of the main elements of the doctrines which the churches inculcate, but transmutes and enriches their meaning." In accord with this aim the author treats, among others, the following themes: "The Skeptical Objections to Enquiry in Religion Stated and Examined"; "The Nature of Religion"; "Scientific Hypothesis and Religious Faith"; "Morality and Religion"; "God and Man's Freedom"; "God and the Absolute"; "The Immortality of the Soul." In the last chapter, in which the author sums up "The Results of Our Enquiry," he makes the following confession: "Not merely are our conclusions somewhat meager, but they are unsatisfactory in a far more serious sense. They are based, from beginning to end, upon an assumption which I have made no attempt to justify, and which, if false, deprives our attempt of all value. The assumption is that the moral life has a value which is final, unlimited, and absolute." This honest confession of the failure of human reason to demonstrate, prove, and establish true religious principles as we find them embodied in the revelation of Scripture again points out the insufficiency of an apologetic founded upon reason. Practical reason, at best, establishes only the moral principles which underlie the well-being of man. It utterly fails to comprehend the vital truths of sin and grace, condemnation and redemption, as taught and emphasized in the Holy Scriptures. The attempts to make reason serve and substantiate faith have always been a failure; so also in the volume before us. MUELLER.

**From Genesis to Revelation.** *Mildred Berry.* 260 pages, 5×7½.

The subtitle reads: "An Outline of the Bible's Whole Contents." We have found the book immensely readable. With rare felicity the author succeeds in getting a comprehensive view of each book of the Old and New Testaments. Her attitude over against the Bible is unaffected by the prevailing influence of the New Theology. She accepts the Bible as throughout the inerrant Word of God and finds Jesus in all its parts. While we have entered half a dozen queries on the margin here and there, we agree in the main with the opinion of Rev. John T. Stone, who says in the introduction that it "rightly divides the Word of Truth." GRAEBNER.

**The Modern Reader's Bible for Schools.** The Old Testament. *Richard G. Moulton.* $2.50.

The *Modern Reader's Bible* (abridged for schools) is a companion volume of a similar edition of the New Testament Scriptures by the same

author. The faults, deficiencies, and destructive tendencies of that volume may be equally ascribed to the one on the Old Testament. It is not the Bible familiar to us from childhood, but a Bible conceived, abridged, and systematized in its essential features by a scholar of modernistic views. The golden thread of Messianic promise and hope, which we find interwoven in all the books of the Old Testament, the consolatory theme of salvation from sin through the redemptive work of the Messiah, which constitutes the basic thought of Old Testament revelation, and in which Israel's worship centered, has been broken, abrogated, and annihilated in this volume. Accordingly, the book is sadly disappointing; it does not give the reader a true conception of the majesty and sublimity of that noble record of divine inspiration which had for its chief and manifest purpose the revelation of a perfect redemption through the divine Savior. The book is suggested as a guide to such as lack time to study the entire Scriptures, and yet would gain "an inclusive idea of the Bible's contents as a whole." Dr. Moulton's abridged Bible, however, utterly fails in conveying "an inclusive idea of the Bible's contents as a whole," since it omits the vital and fundamental conceptions that underlie the entire Old Testament Scriptures. This deficiency has no doubt been felt by the author himself, for in his preface he suggests: "His [the author's] counsel to his fellow-teachers would be to concentrate their efforts on the simple and straightforward reading of Holy Scriptures, unhampered even by explanation, in the way most other books are read. When this has been secured, the Bible may be left to take care of itself." This is sound advice. We doubt that "many hundreds of university and other students turn from prejudice to enthusiasm for the Bible simply by its presentation in literary form." The literary value of the Bible cannot be enhanced by an abridgment such as we have it in Moulton's *Modern Reader's Bible*, nor can such an abridgment assist the student in getting an adequate conception of the contents, nature, and purpose of the Holy Scriptures. We are utterly out of sympathy with any attempt to present the Bible in the form in which it is offered in this volume. MUELLER.

**The Promise of His Coming.** A Historical Interpretation and Revolution of the Idea of the Second Advent. *Chester McCown, Ph. D.* 256 pages, 5×7½.

Prof. McCown's book treats a timely subject, but the reading of it is not pleasant. The author's views regarding millennialism are largely our own, but in exchange for the chiliastic vapor he gives us the poison gas of the new theology. He speaks of "naive and unreasoned views on the subject of the inspiration of the Bible and the advent of Christ" as "the great barrier to intelligent use of the Scriptures." He complains of the effect which "lingering reminiscences of the doctrine of verbal inspiration" have upon the interpretation of apostolic texts. McCown's own views on the Scriptures are centered in an attitude of childlike trust over against the "assured results" of critical "scholarship." He believes that Deuteronomy was written about 650 B. C., parts of Jeremiah in 586, others in 549, others about 400. The *disjecta membra* of Isaiah are scattered over various periods between 549 and 105 B. C. Daniel was written 165 B. C., Job about 300, etc. The crucial question: "Did Jesus

really believe that after His death He would come again visibly to reign on earth? Did He really expect His own second coming?" is answered thus: "We must beware of demanding of an Oriental nineteen centuries ago a literal accuracy in the use of language which one expects in a modern scientific treatise. . . . It were better to admit that His [Christ's] humanity involved certain limitations, that just as He was limited to the language of His people and the unscientific ideas of His time, so in this matter He was 'limited' to the highest and most spiritual of the Messianic conceptions of His age, and used language which did not express the full truth."

We have, then, the exegetical and dogmatical monstrosities of the newer (Dispensationalist) chiliasm, on the one hand, and, on the other, such works as McCown's and that of Professor Case of Chicago University, which place the eschatology of the prophets, of Christ, and of the apostles on a par with the apocalyptic literature of later Judaism. As between the two positions, we shall, for our eschatological preaching, certainly choose — neither. GRAEBNER.

**A Student's Philosophy of Religion.** *Wm. Kelly Wright, Ph. D.* 472 pages, 5½×8½. $3.75.

Dr. Wright, now professor of philosophy at Dartmouth College, delivered these lectures when he held the chair of philosophy in Cornell University. His volume, which is intended for undergraduate students of the philosophy of *religion*, unites an analysis, on naturalistic premises, of religion with a systematic presentation of *religions*. The book is oriented upon the view-points of the evolutionary hypothesis.

GRAEBNER.

**Apology and Polemic in the New Testament.** *Andrew D. Heffern, D. D.* 411 pages, 5½×8½. $3.50.

Dr. Heffern, professor of exegesis in Philadelphia Divinity School (Episcopal), believes that Paul's Christology is in all essential features that of the primitive Christians, and he also holds that our written gospels, "besides their agreement with Paul's views of Christ, present the same fundamental features concerning faith in Christ." He believes that the question which calls for answer "is not merely when or how the faith of the apostolic preachers could have transformed the Gospel of Christ, but when and how His Gospel transformed them." (p. 10.) All of which is really good. Unfortunately, Prof. Heffern, while retaining an orthodox attitude on these points, builds his entire argument upon sand by assuming the correctness of the Documentary Hypothesis. He adopts the "common opinion" (p. 36) concerning the document "Q," and freely employs it in his textual analysis, as, for instance: "All three Evangelists have here used Q: Mtw. using Mk. also, and incorporating in addition related sayings; Luke, too, combining with Mk. his recension of Q, together with some material from his special source, L. This last source was, according to B. Weiss, parallel to Q in Lk. 11, 37 ff., and was here used instead of Q. Following the main features of Weiss's reconstruction of this section, Q included a series of controversial discourses, Q. *Syn. Ueb.*, p. 88, without definite chronological indication." (p. 35.) After this

the reader will expect no conclusions of practical or even academic value in the chapters dealing with the controversial element in the gospels. The chapter on the Judaistic controversy is much better, and the section dealing with Gnosticism presents view-points which are a real contribution to the understanding of many passages in the epistles. GRAEBNER.

*The Christian Witness Co., Chicago:* —

**Must the Bible Go?** *Newton Wray, A. B., D. D.* 246 pages, 5×7½. $1.25.

The author is professor of theology in Taylor University, Upland, Ind. The title of the book is an unhappy one, since it suggests that the Bible might have to go, while the author's own testimony is replete with affirmations that the Scriptures will certainly remain forever. The book is directed against those unbelievers in the pulpits "whose teachings are not so brutal and blasphemous as those of Voltaire and Tom Paine, but are just as fatal to those who follow them." Among the points discussed are the authenticity of the Pentateuch, especially of Deuteronomy; the mythical theory; rationalistic views of Old Testament inspiration; the authenticity of the Fourth Gospel; and the higher critical denials of Christ's deity, His marvelous incarnation, His miracles and resurrection. The book is another token of coming separation, along a vertical line of cleavage, in all the Reformed bodies. Touching on the attempt of Dr. Horton to represent certain Pauline epistles as forgeries, Professor Wray says: "We denounce such teaching as satanic and destructive of the very foundations of faith, and we refuse to have fellowship with those who lend themselves to its propagation." GRAEBNER.

*The Encyclopedia Press, New York:* —

**The Jesuits — 1534 to 1921.** A History of the Society of Jesus from Its Foundation to the Present Time. *Thomas J. Campbell, S. J.* Vol. I. Reverse page: *Permissu superiorum. Nihil obstat: Arthur J. Scanlon, D. D.*, Censor. *Imprimatur: Patrick J. Hayes, D. D.*, Archbishop of New York. Copyright, 1921. All rights reserved. 441 pages.*

Ignatius Loyola, Le Jay, Bobadilla, Aroez, Struda, Ribodeneira, Oviedo, Mercurian, Faber, Ortez, Brouet, Salmeron, Lainez, Xavier, Cretineau-Joly, Polauco, Toletus, Bellarmine, Possevin, Ricci, Gruber, Kircher, Viciro, Campion, Organtini, Beschi, De Nobili, Scholl — all but a few so strange-sounding to our ears, form only part of a list of members of the so-called Society of Jesus to whom we are introduced in this history. Besides all the well-trodden countries of the European world, many portions of the Asiatic, African, and American continents were the fields of the passionate, feverish activities of the new-born *Compania de Jesus*, as its founder, Loyola, named it, "a battalion of light infantry, ever ready for service in any part of the world." India had just appeared above the horizon when the Jesuits went into Goa as into their own. They penetrated into forbidden China and Tibet; Japan in 1551 was relinquished by Francis Xavier to two other missionaries of the order; the Dark Continent, the

* The subjoined estimate was furnished by Rev. F. Koenig of St. Louis, Mo., who died May 20, 1922.

interior of South America, the Antilles, the Congo, Abyssinia, Mozambique in Africa, Agra and Lhasa, Ceylon, Macao in Asia, Mingrelia, Paphlagonia, Chaldea, Armenia, pass before our eyes in a bewildering panorama of their missionary activities.

But do we really get a history? A clever girl of eleven, while showing the new preacher the big family album, will impart a certain stock of information as she describes and names the old preacher, the doctor, barber, and banker of the village, all of her uncles, sisters, cousins, and others living on Main Street; a disruption in the church may be touched upon, a family skeleton may be brought into view, but nothing exhaustive or authentic is to be expected. It's "Turn over," "Turn over," before you get deep into any subject. Or, coming down to modern terms: If for two hours silhouettes, busts, full-size portraits, landscapes, and scenes are thrown on the movie screen without much of a plot and only superficial commentaries, you will arrive at no proper estimate of persons, you will not get to the bottom of any great movement presented, because you are not furnished with any foundation knowledge in the form of documentary proof or even faithful summaries. Too many questions remain unanswered, too much vagueness obtrudes, too much perversion of facts crops out in this history.

Bloody Mary of English history becomes gentle Mary Tudor, good Queen Bess the terrible Elizabeth, "under whom no one was safe." "In 1521, when Loyola was leading a forlorn hope at Pampeluna to save the citadel for Charles V, Luther was in the castle at Wartburg, plotting to dethrone that potentate. In 1522, when the recluse of Mauressa [Loyola] was writing his *Exercises* for making men better, Luther was posing as the Ecclesiast of Wittenberg and proclaiming the uselessness of the Ten Commandments; and when Loyola was in London, begging alms to continue his studies, Luther was coquetting with Henry VIII to induce that riotous king to accept the new Evangel." Why does the author omit to mention that Luther indirectly was the cause of the Pope's decorating that riotous Harry with the proud title "*Defensor Fidei*," which anachronically sticks in the English crown to the present day? Were Luther's four disputations against the irrepressible Grickel proclaiming the *uselessness* or the *necessity* of the Ten Commandments? Did Luther's wonderful output of labor in translating the New Testament and writing a large part of his *Church Postil* during his enforced sojourn at the Wartburg leave him much time to plot against the ruler of half the world? After this, unsupported statements must be heavily discounted.

"In 1661, Father Johann Gruber, one of Scholl's assistants in Peking, reached Tibet on his way to Europe. He could not go by sea, for the Dutch were blockading Macao, so he made up his mind to go over land by way of India and Tibet." It was such an easy matter! "With him was Father d'Orville, a Belgian. After reaching Sunning-fu on the confines of Kuantsu, they crossed Kutkonor and Kalmuk Tatary to the holy city of Lhasa in Tibet, but did not remain there. They then climbed the Himalayas" (how did they get into Tibet before without climbing them?), "and from Nepal journeyed over the Ganges plateau to Patua and Agra. At the latter city d'Orville died. He was replaced by Father Roth, and

the two missionaries tramped across Asia to Europe." (One wonders how a Father could so easily be replaced at so enormous a distance from where? — and how news could be carried, wireless telegraphy not then being in vogue as yet.) "Gruber had been two hundred and fourteen days on the road." (Why the pluperfect?) "In 1664 he attempted to return to China by way of Russia, but for some reason or other failed to get through that country. He then made for Asia" (not so before?), "but fell ill at Constantinople. Finally he died, either in Italy, at Florence, or at Patak, in Hungary." Considering the Jesuits' boast that they know at any moment who and where and when anybody of their number is, this vagueness of the place of Gruber's death right close to his brethren is rather perplexing. The whole paragraph would have to be rewritten in order to become a straightforward narrative.

We look in vain for an explicit statement of the objects of the Society and of the means to be employed. For the constitution we are directed to the public libraries. There is a summary of the *Ejercitatorio*, or *Exercises* — "the most wonderful book, which, with the *Imitation of Christ*, is perhaps of all books the one which gains the most souls for God." But an insertion of this "very diminutive volume" would enable one to form one's own opinion. A catechism of Canisius has passed through two hundred editions. Its plan is indicated, but no doctrinal sample or general summary is given. There is not a single paragraph or sentence or chapter setting forth wherein the Jesuitic missionaries were engaged among the pagan peoples, no confession for Jesus Christ as our Savior in the mouths of so many of their actual or putative innumerable martyrs. We recollect only an *obiter dictum* that Jesus died for the world. This silence becomes appalling and oppressive to one looking for vestiges of the *Una Sancta* even among the Jesuits and in the face of such unbelievable devotion on their part to a false ideal. We must be satisfied with hearing that they set out to *evangelize*, and that they *introduced Christianity*. A solitary missionary, meeting, shortly before his demise, another brother missionary, professes to have been without the Sacrament for five years, but remembers no mortal sin. We prefer St. Bernard's *Perdite vixi!* In the Malabar Rites and later the Chinese Rites a real family skeleton is uncovered. Some successful Jesuits "connived at idolatry in allowing the neophytes to retain their heathenish customs. That was the accusation against De Nobili in India, a nephew of Cardinal Bellarmine. In China monks from other orders, coming into China from the Philippines, were horrified to see that many of the practises of Confucianism were still retained by the Chinese Christians. They also accused the Jesuits of concealing from their converts the mysteries of the Cross, to permit them to prostrate themselves before the idol of Chin-Hvam, to honor their ancestors with superstitious rites, and to offer sacrifices to Confucius. When they finally preached that Confucius and all their pagan ancestors were in hell, and that the Jesuits had not taught the Chinese the truth, bloody persecutions began." This throws a peculiar light on all the boasted missions of the Jesuits.

Those that have followed Ford's persistent and exhaustive attacks on Jewish activities will find food for thought that the earlier history

of the order has a Jewish chapter. Polanco, Loyola's lifelong secretary, was of Jewish descent; Lainez, second general of the order, a chief defender of the old faith, and towering figure at the Council of Trent, also; so was Acosta, so was Toletus; so were twenty-five out of twenty-seven conspirators in 1593 of Jewish or Moorish extraction. It was finally resolved that no person of Jewish or Moorish extraction could become a member of the society or remain one. Is it possible, then, that the idea of world domination, the spiritual enterprise, their gift of penetration in the realm of mentality and materialism, the tenacity of purpose, the adaptability to environment, the fanatical spirit, were of that origin, to be grafted on and combined with ideas of a counter-reformation and a universal Church?

A choice specimen of historical reliability of this history is found in the account of Xavier's burial after his death near Canton, China, in 1552. "His body was placed in a box of quicklime, so that his flesh might be quickly consumed, and the bones carried back to Goa. Two months later, when the ship was about to leave, the box was opened, and to the amazement and almost the terror of all not only was the flesh found to be intact, but the face wore a ruddy hue, and blood flowed from an incision made below the knee. . . . When the vessel entered the harbor of Goa, the splendor of the reception accorded the dead hero surpassed all that the Orient had ever seen. Xavier rests there yet, and his body is still incorrupt." *Haec ille!* We are tempted to inquire in the spirit of Mark Twain's *Innocents Abroad:* Who paid for the ice-bill all these years to keep his body so fresh and nice? Will not one of our missionaries down there take a snapshot of St. Francis Xavier next time they go shopping at Goa?

Of De Nobili — about 1606 — we are asked to believe that "within a year he was master of Tamil, Telugu, and Sanskrit." "He began to discuss some of the fundamental truths not as coming from himself, but which . . . were set down in their own Vedas." His practise of conniving at heathenish customs gave rise to the question of the Malabar Rites, and his emphasis on the natural theology, his rejection of the name Prangui or Portuguese, and posing as one of the Brahmins cast a deep cloud on this celebrated missionary's labor of forty-two years.

It is refreshing to see how this historian and apologist meets the innumerable accusations and criminations which have been heaped on the gentle Society of Jesus by friend and foe of the Catholic Church, mostly by the former, throughout the book and especially in the chapters "Battle of Books" and "The Great Storms." The worst of the accusations are simply set down and expected, by exposure to light, to dissolve themselves, or their authors, inside or outside of the pale, are discredited by a word or a phrase. A few samples may serve to illustrate this: "The climax of calumny was reached in a decree of the Parliament of Paris, issued on August 6, 1762. It declares that 'the Jesuits are recognized as guilty of having taught at all times, uninterruptedly, and with the approbation of their superiors and generals, simony, blasphemy, sacrilege, the black art, magic, astrology, impiety, idolatry, superstition, impurity, corruption of justice, robbery, parricide, homicide, suicide, regicide.'"

"This was the contribution of the Jansenists to the Jesuit chamber of horrors." That is about all the defense made against this ferocious indictment, of which the above statement is only a portion.

Sixtus V, in 1592, was insisting on changing the name of the society. There was nothing for Aquaviva, the general, to do but to submit. The brief to this effect had been signed by the Pope. Very opportunely he died, his successor tore up the brief, and the society kept its name. "As was to be expected, the society was accused of having had something to do with the Pope's opportune demise." And there the author leaves it.

There is evident a desire to make this first history in the English language take cognizance of modern names arrayed in battle against them. After quoting from Hasemueller's *Historia*, endorsed by Polycarp Leyser in 1593, "that the order was founded by the devil, who was the spiritual father of St. Ignatius": "The Jesuits were professional assassins, wild boars, robbers, traitors, snakes, vipers, etc.," the author adds Carlyle's estimate: "The Pope had given them full power to commit every excess. If we knew them better, we would spit in their faces, instead of sending them boys to be educated. Indeed, it would not be well to trust them with boys." No comment is made.

"Americans have not been troubled to any extent except perhaps in one instance, when a certain R. W. Thompson, who had been secretary of the Navy, though he lived 1,000 miles from the sea, warned his fellow-countrymen in 1894 that the one danger for the Constitution of the United States was the teaching of the Jesuits. . . . No one was excessively alarmed by the footprints of the Jesuits." Why should they be troubled when they allow themselves to be suspected of seeing a relevancy between a Navy secretary's inland residence and the strength of his anti-Jesuit argument and force of a patriotic warning!

Count von Hoensbroech is represented as "somewhat disqualified as a witness, since he apostatized from the faith, and, though a priest, had married a wife, moreover as a rancorous Lutheran. He did not win the prize of 2,000 florins offered by Canon Dasbach to any one that could prove that the Jesuits held the immoral maxim "that the end justifies the means." The defense of the author is: "If the society ever taught this doctrine, at least it cannot be charged with having a monopoly of it." For, lo and behold: "The great Protestant empire, which is the legitimate progeny of Martin Luther's teaching, proclaimed to the world that the diabolical 'frightfulness' — already long discounted and disbelieved! — was prompted solely by its desire for peace. On the other side of the Channel an Anglican prelate said that the British Empire could not be carried on for a week on the principles of the Sermon on the Mount," and more such on this order.

We do not know what exacting *ex-post-facto* conditions would be imposed on any present-day attempt to prove them guilty of what they deny, and we do not hope to win the prize, though we could use the coin. But the mind of average normalcy will be satisfied with the following quotations from Tamburini († 1675), Escobar († 1669), Voit († 1789), Matteo Liberatore († 1871), as establishing beyond doubt that the principle is

enunciated in spirit and in word and can be denied only by applying it in this dire need. They are taken from "*Die Moral der Jesuiten,* quellenmaessig nachgewiesen aus ihren Schriften von einem Katholiken; Celle, 1874," Latin and German in parallel columns. We there read: "Finis enim dat specificationem actibus, et ex bono vel malo fine boni vel mali redduntur. Denn der Zweck gibt den Handlungen ihren eigentlichen Charakter, und durch einen guten oder schlechten Zweck werden die Handlungen gut oder schlecht." "Non peccavit; cui enim finis licet, ei et media permissa sunt." "Cui concessus est finis, concessa sunt media ad finem ordinata." "Es ist wahr, dass aus der Verpflichtung, den Zweck zu erreichen, das Recht erwaechst, die zur Erreichung desselben noetigen Mittel sich zu verschaffen." (§§ 186, 259, 467, 477, 612.)

Volume I ends in leading up to the whirlwind which forced Pope Clement XIV to declare the Jesuit Order suspended. Vol. II has not come to hand. Should it contain material of interest in regard to its present-day status and its revitalized world-wide activity, of which there are many indications, it may merit further notice in the MONTHLY. — The author relates in the preface that on an Atlantic liner he was asked "if he knew anything about the Jesuits. Proceeding to answer, he was interrupted by the inquirer: 'You know nothing at all about them, sir; good day!'" The inquirer, after perusing this book, would probably feel inclined to paraphrase his rather straightforward remark and make it run thus: "You know a great deal about them, and could tell us more if you were permitted to do so."

*The Abingdon Press, New York:* —

**Dictionary of Bible Proper Names.** Compiled by *Cyrus A. Potts.* 279 pages, 4½×6½. $2.00, net.

In this little manual, based on Strong's *Concordance,* all proper names in the Old and New Testaments are arranged in alphabetical order and defined. Each name is syllabified, accentuated, and diacritical marks are employed for every vowel sound. The literal meaning in both Latin and English is shown. A brief identification of each name is given. Names having a similar spelling and those related etymologically are given for the purpose of comparison. There is added a summary of the books of the Bible, pages 257 to 260; a genealogy of Jesus Christ according to Matthew and Luke; rivers and mountains mentioned in the Bible; names of the Hebrew months, etc. While the book is well printed and well bound, the price is rather high. GRAEBNER.

*Wm. Frederick, Box 435, Clyde, O.:* —

**A True Calendar of Passion Week,** showing where Jesus was, and what occurred in fulfilment of prophecy, during His last ten days on earth. *Wm. Frederick.* Single copies, 10 cts.; 5 or more, 5 cts. each.

The purpose of this calendar is to prove that Christ was crucified on Wednesday and not on Friday, as is usually assumed. MUELLER.

*A. Deichertsche Verlagsbuchhandlung Werner Scholl, Leipzig:* —

**Kurzgefasste Kirchengeschichte fuer Studierende.** Von Lic. theol. *Heinrich Appel.* Mit Tabellen und farbigen Karten. Zweite vollstaendig durchgearbeitete Auflage. XX and 712 pages, and 14 pages of charts.

Condensation is only one of the outstanding features of this book, which a considerate teacher has prepared for tyroes in the study of ecclesiastical history. The book aims to make learning, not easy, — true learning never is that! — but easier and more effectual. This end is served by the lucid arrangement of historical eras and epochs in logical sequences, the use of six different kinds of display type besides the ordinary type for the text proper, for bringing out the various emphases and causal relations in the historical material, the rational treatment of that awful cross to the student of history, the dates of decisive historical events, which are given in little groups at the head of lessons, and the tables for review work at the end of periods. In the text proper we meet with an easy and pleasing style, rapid progression of thought, the otherwise dry material being continually enlivened by a discreet use of anecdote, few, but illuminating foot-notes, and brief, grammatically unfinished remarks that are hints meant to send the student off on personal research work. A copious bibliography at the head of each larger division and in many instances even at the head of a subdivision makes this text-book a trusted guide for more extensive and detailed studies, after the student has completed the study of this manual. The book, we venture to suggest, had best be used together with Gieseler's, because the latter gives the source material, so necessary for the pursuit of independent study and the forming of value-judgments, in abundance. — The references to Hauck in the bibliographies could be increased, even if some of the other references would have to be dropped to save space. Of the relative importance of the Lutheran Church in America the author has no adequate conception. His bibliography for the brief five paragraphs of 27 lines, all told, is fairly complete (though the history of the Ohio synod and the more recent special histories of Eastern synods, also the Scandinavian synods have been overlooked). The statement that the Missouri Synod is of Saxon origin needs to be qualified. The statement that Walther's doctrine of predestination is this: "God offers salvation to all men, but saving faith is wrought only in the elect," is not history. The remark about "the strongly orthodox General Council" causes an incredulous smile. — The proofreading for this book is sadly defective. To point out a few instances, on page 2: "*Institutio numhistoriae,*" also "*verkuepften*"; p. 8: "*tratcn.*" On p. 11 the statement about Nero: "*Ungewiss ist es, ob er tatsaechlich der Brandstifter war, wodurch er auf die Christen verfiel,*" is an unintelligible breviloquy. On p. 13 "*Gelehrte Schulen hatten sie* [the Jews] *in Jamnia und Tiberias. Als Hauptaufgabe betrachtete er* [who?] *das Rabbinentum, durch die* [?] *in der schriftlichen* [!] *Fixerung* [!] *der bis dahin muendlichen Gesetzestradition.*" The whole sentence seems to be pied. On page 16, line 7 from top, there is an omission after "*um*"; on page 21 "*Bearbeitung einer mit einem Rabbinen Tarphon gehaltene* [!] *Disputa-*

*tion";* on p. 24 we find "*ano Christos,*" with the first words in small letters, while on p. 25 it is printed "*Ano Christos.*" It is a question whether in both instances "*ano*" should not be "*aeon;*" etc., etc. D.

*Verlag von J. T. B. Mohr* (*Paul Siebeck*), *Tuebingen, Germany:* — **Gesammelte Aufsaetze zur Kirchengeschichte.** Von *Karl Holl.* Band I: Luther. 458 pages; paper. M. 125.

The collection of articles contained in this volume represents the academic form which the author's gratitude has assumed towards the Faculty of Jurisprudence at Leipzig for conferring on him the title of LL. D. on October 31, 1917. The volume contains eight essays (some of them published before as separate prints), in which particular phases of Luther's theological development and decisive view-points in his reformatory activity are exhibited: 1. What did Luther Mean by "Religion"? 2. The Doctrine of Justification in Luther's Lectures on Romans, with Special Reference to the Question of the Assurance of Salvation; 3. The Reconstruction of Ethics; 4. The Origin of Luther's Concept of the Church; 5. Luther and Territorial Church Government (*das landesherrliche Kirchenregiment*); 6. Opinions of Luther regarding Himself; 7. The Cultural Import of the Reformation; 8. The Importance of Luther in the Progress of the Science of Interpretation (*Auslegungskunst*). A twofold index, of subjects and persons, very precise and comprehensive, completes the volume. — Holl is such an exact and thorough scholar that he arrests immediate attention for anything that he has to submit to the public. His studies in Luther especially, both by the pointed questions which he proposes for investigation, and the exhaustive treatment which he accords them, claim absorbing interest. A most commendable feature of his method of work is that he gives his authority and references step by step for every claim that he makes, and thus enables the reader to verify his claim, to discount it, or reject it. Every treatise in this collection is brimful of information, gathered and grouped with a scholar's consummate skill, and delights the heart of the close student of Luther. In view of the evolution through which the former German state churches are passing at the present time, articles 4 and 5 are very opportune and deserve primary consideration by every one who undertakes to enter the discussion now going on as to what Luther meant by "the Church," and how he viewed the relation of the territorial government to the Church. The contents of these articles we propose to exhibit later in special *résumés.* At present we merely wish to record our satisfaction that Holl has blasted the current claim, launched by Sohm and handed on by Rieker, Troeltzsch, Wolff, and others, that Luther's *corpus christianum* is the political society or community of a territory in and for which the Christian religion has been adopted. Holl shows that Luther uses *corpus christianum* as a synonym for *corpus mysticum,* and even in his earliest writings views the Church as a spiritual society, entrance into which is by a personal spiritual act of the individual — faith in Christ. D.

*Kampmann und Schnabel, Prien am Chiemsee:* —

**Die Deutung Augustins, Bischofs von Hippo.** Analyse seines geistigen Schaffens auf Grund seiner erotischen Struktur. *Werner Achelis.* 137 pages, 6½×10.

As the subtitle indicates, this treatise is an attempt to apply the Freudian theory (psychoanalysis) to the character of St. Augustine. Neurosis inaugurated by force, psychic sublimations and other processes stressed by Freudianism, especially those of sex, are found in forms more or less acute in the various periods of Augustine's career. The analysis of the church-father's *psyche,* however, is used only as a leverage for the application of psychoanalysis to Christianity, more especially to the problem of the origin of sin. The religious temper of the book will be understood when on page 68 we find the Divinity cursing man because through the assistance of the serpent man had discovered the mystery of reproduction and was now able to multiply his species without the intervention of the Deity! Its scientific level is indicated by the note on page 66, which endeavors to account for the lack of scientific proof for the Freudian hypothesis thus: "Over against a primary intuitive idea the subsequent, strictly scientific method of proof is of minor importance and might be in many details false. The layman must form his judgments in accordance with the intuitive idea and the luminosity of which it is capable"! Like the works of Blueher (see THEOLOGICAL MONTHLY, June, 1922, p. 168 ff.), Achelis's work is calculated to affect a healthy mind as did the old Chicago drainage canal the olfactory organs. As an "interpretation of Augustine" it registers zero. GRAEBNER.

*Ausland und Heimat Verlags-Aktiengeschaeft, Stuttgart:* —

**Das Deutschtum in Kongresspolen.** *Adolf Eichler.* 157 pages, 6½×9½.

Eichler is manager of the Ostdeutsche Heimatsdienst in Allenstein, East Prussia. His book is a complete history of German colonization in Poland. The story of the entrance of Lutheranism and the destructive work of the counter-reformation appeared to the reviewer the most interesting section of a story replete with human and religious interest.

GRAEBNER.

*Kommissionsverlag der "Deutschen Post aus dem Osten," Berlin:* —

**Werdet nicht der Menschen Knechte!** Gesammelte Aufsaetze ueber kirchliche Fragen in Kongresspolen. Von *Adolf Eichler.*

A series of essays, editorials, and addresses compiled for the purpose of showing the condition of the Evangelical Church in Poland, with an urgent appeal for the establishment of an independent free church, summed up in the words: "Ein Weg zur Rettung ist da; er fuehrt ueber die Freikirche zur Selbstbehauptung." MUELLER.

---

**Correction.** — On page 126 of the issue for April the reference to the work of the U. L. C. in Europe and Africa should be to the N. L. C., that is, the National Lutheran Council. DAU.